Complete Agenda

Democratic Service
Swyddfa'r Cyngor
CAERNARFON
Gwynedd
LL55 1SH

Mae'r ddogfen hon hefyd ar gael yn Gymraeg.

This document is also available in Welsh.

Meeting

SACRE

Date and Time

3.30 pm, TUESDAY, 30TH JUNE, 2026

Location

Virtual Meeting - Zoom

Contact Point

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(DISTRIBUTED 22/06/26)

SACRE

MEMBERSHIP (7)

Plaid Cymru (5)

Councillors

Menna Baines
Jina Gwyrfai
Meryl Roberts
Elin Walker Jones
Paul John Rowlinson

Independent (2)

Councillors

Anne Lloyd-Jones
John Pughe Roberts

Ex-officio Members

Chair and Vice-Chair of the Council

Christian and Other Religions and Non-Religious Philosophical Convictions

Natham Abrams	Judaism
Jean Owen	Bahá'í Faith
Mr Mohamed Arabi	Islam
Eurfryn Davies	Union of Welsh Baptists
Bethan Davies Jones	Union of Welsh Independents
Edward Parri-Jones	Eryri Humanists
Eirian Bradley Roberts	Catholic Church
Dr Sibani Roy	Hinduism
Rev. Nick Sissons	Methodist Church
Patrycja Bielak Smith	Buddhism
Gwawr Maelor Williams	Presbyterian Church of Wales
Joanna Thomas	The Church in Wales

Teachers

Miriam A. Amlyn	NAS/UWT
Heledd Jones	NEU
Emma Roberts	UCAC
Vacant Seat - NAHT	NAHT

Co-Opted Members

Eleri Moss	Secondary Heads

Independent Consultant

Philip Lord

A G E N D A

1. ELECT CHAIR

To elect Chair for 2026 / 2027.

2. ELECT VICE CHAIR

To elect Vice Chair for 2026 / 2027.

3. QUIET REFLECTION

4. APOLOGIES

To receive any apologies.

5. DECLARATION OF PERSONAL INTEREST

To receive any declaration of personal interest.

6. URGENT ITEMS

To note any items that are a matter of urgency in the view of the Chairman for consideration.

7. MINUTES 5 - 9

The Chairman shall propose that the minutes of the previous meeting of this committee held on the 11th February 2026 be signed as a true record.

8. MATTERS ARISING 10 - 145

- Gwynedd SAC(RE) Development Plan
- SACRE members visit to schools
- Methodist Church – Resources for schools

9. TEACHING JUDAISM - RESOURCES FOR SCHOOLS

To receive a Presentation from Anna Silver, Board of Deputies of British Jews.

10. GWYNEDD AND SCHOOL IMPROVEMENT

To receive a presentation about how Gwynedd is organising school improvement after GwE ended.

11. SACRE DEVELOPMENT PLAN 2025-28 146 - 153

To discuss activities undertaken by members of SACRE related to the development plan.

i. Annual Report
ii. SharePoint
iii. Members visits to schools

12. ANALYSIS OF INSPECTION REPORTS 154 - 160

To receive the analysis of recent Estyn Inspection Reports.

13. WASACRE 161 - 166

- To receive the minutes of the meeting held online 19th March 2026
- To receive a verbal update of the WASACRE meeting – 24th June 2026.

14. DATE OF NEXT MEETING - 17/11/26

S.A.C.R.E.
STANDING ADVISORY COUNCIL
ON RELIGIOUS EDUCATION

11/02/2026

Attendance:

Councillors: Menna Baines, John Pughe Roberts, Paul Rowlinson, Anne Lloyd-Jones and Jina Gwyrfai.

Others:

Christian and Other Faiths and Non-religious Philosophical Convictions:
Edward Parri-Jones (Eryri Humanists), Rev. Nick Sissons (The Methodist Church).

Teachers: Miriam A Amlyn (NAS/UWT).

Officers: Buddug Mair Huws (Assistant Resources Officer and SACRE Clerk), Phil Lord (Independent Adviser) and Jasmine Jones (Democracy Services Officer).

Also in attendance: Luke Donnellan.

1. PRAYER OR QUIET REFLECTION

The meeting was opened with a prayer from Nick Sissons.

2. APOLOGIES

Apologies were received from:

- Councillor Dewi Jones (Cabinet Member for Education)
- Councillor Elin Walker Jones
- Councillor Meryl Roberts
- Eurfryn Davies (The Baptist Union of Wales)
- Bethan Jones (Welsh Independents)
- Nathan Abrams (Judaism)
- Eleri Moss (Secondary Headteachers)

3. DECLARATION OF PERSONAL INTEREST

None to note.

4. URGENT ITEMS

None to note.

5. MINUTES OF THE PREVIOUS MEETING

The Chair signed the minutes of the Committee meeting held on 18 November 2025 as a true record.

6. MATTERS ARISING

It was confirmed that examples/templates of policies discussed at the previous meeting had been shared with schools on that day.

It was confirmed that examples of questions to evaluate RVE and Collective Worship had been written and translated, and would be shared with members soon.

7. HUMANISM - THE BENEFITS OF INCLUDING NON-RELIGIOUS PHILOSOPHICAL CONVICTIONS IN THE RVE CURRICULUM

The item was presented by Luke Donnellan, Director of Understanding Humanism, Humanists UK, on Humanism and the benefits of including non-religious philosophical convictions in the RVE curriculum. During the presentation, the following main points were discussed:

- It was noted that the Humanists UK education department supported teachers in schools across the UK with resources and services to teach Humanism as part of a broad and balanced RVE education.
- Background information was provided about RVE in Wales, emphasising that Wales' RVE curriculum noted the need to include non-religious philosophical convictions.
- It was noted that non-religious philosophical convictions meant "philosophical convictions which are based on a non-religious worldview as opposed to a religious worldview".
- It was emphasised that there were three main benefits of including non-religious philosophical convictions in the RVE curriculum, namely that it was knowledge-rich, that it supported mutual understanding and social cohesion, and that it encouraged personal development.
- It was noted that there were five main beliefs associated with Humanism, in addition to the fact that it was non-religious, namely that humans were part of nature, that a scientific understanding of the world was important, that everybody had only one life, that ethics were not dependent on religion, and that people had a responsibility to make the world a better place.
- It was noted that a higher proportion of the population of Wales identified themselves as non-religious (47%) than religious (44%) according to the census results, with around a third to half of the non-religious population having Humanist beliefs.
- It was noted that a number of historically renowned Welsh people were known to be humanists.
- Attention was drawn to the 'Humanists UK' website, understandinghumanism.org.uk, which included several resources available to support the teaching of the subject, with specific resources for teachers in Wales available bilingually.
- It was noted that the book 'My Humanist Family' was available to support teaching the subject to young children.

Thanks were expressed for the presentation.

A question was asked regarding the amount of time allocated to teaching Humanism in schools. In response, it was noted that the answer was not clear, but that evidence showed that there was insufficient time devoted to RVE in general, and therefore this affected the opportunity for pupils to learn about Humanism. It was noted that although the curriculum had changed, the time devoted to non-religious philosophical convictions remained low, possibly due to the transition period to the

new curriculum or due to opposition to its inclusion within some schools. It was emphasised that 'Humanists UK' was doing everything within its ability to communicate with schools in order to offer learning and training resources to help facilitate this period of transition. It was emphasised that things were improving in this regard, but there remained much work to be done.

It was asked whether Humanists regularly came together as a community. In response, it was noted that this varied from one Humanist to another. It was noted that Humanist organisations, such as 'Humanists UK', held annual events, and that local groups of Humanists held socialising events. It was emphasised that there were opportunities available, but that individuals were not obliged to participate. More work needed to be done at a social level to support people to feel a sense of belonging to a community.

A question was raised on how Humanists dealt with morality and sin within their philosophy. In response, it was noted that the world was not an ideal place, but that things had generally improved for people over the years in terms of standards of living, freedom and democracy. It was recognised that the world continued to face several challenges, and that there was no assurance that things would continue to improve over the years. It was emphasised that Humanism was not an ideal philosophy, but that it believed in trying to create a better world, not a perfect world, through human actions rather than through divine power. It was noted that Humanists believed in seeking justice in this life, rather than in life after death. It was emphasised that suffering was part of the world in which we lived, and that the aim was to try to reduce and alleviate it wherever possible.

A question was asked about whether the dissemination of Humanism was important in the same way as it was to Christianity. In response, it was noted that most Humanists were against evangelisation. It was further explained that Humanism had no goal of creating new Humanists or disseminating the philosophy. It was stressed that Humanists believed in freedom of belief, and supported the right of people to learn about a variety of religions and philosophies to enable them to make their own decisions.

A question was asked on how many Humanist SACRE members were there in other counties in Wales. In response, it was noted that all SACRE Committees in Wales had a Humanist representative, and that over 90% of SACREs in England had Humanist representation. This was noted to be a significant improvement, as only about 50% of SACREs had representation around five years ago.

A request was made to receive a presentation from all faith representations so that Committee members could receive more information in these areas. In response, it was noted that this was a good idea, and it was suggested that Nathan Abrams be invited to give a presentation on Judaism. It was also suggested that the presentations should be forwarded to schools for use as learning resources.

Edward Parry-Jones was thanked for applying to become a member of Gwynedd SACRE, and it was stressed that adding representation from non-Christian religions and non-religious beliefs had been a huge step forward for the SACRE Committee.

8. SACRE DEVELOPMENT PLAN 2025-26

The item was presented by Phil Lord, Independent Consultant, and the following key points were highlighted:

- The development plan could be used to explain, as part of the annual report, what had been achieved.
- There were three main priorities in the development plan, namely to develop the effectiveness of SACRE, to monitor and support the RE and Religion, Values and Ethics

provision in Local Authority schools, and to monitor and support the provision of collective worship and spiritual, moral, social and cultural development in the Authority's schools.

- The activities under priority one included ensuring that relevant information was included in the annual report, including relevant resources for schools.
- The activities under priority two included the provision of monitoring materials and exemplar policies, including the policy relating to the fact that parents were no longer entitled to withdraw their children from RVE lessons.
- The activities under priority three involved Councillors and SACRE members who were school governors trialling the questions and reporting back to SACRE.
- The plan was for the current year, and activities could be added to the plan for future years.

Thanks were expressed for the presentation. A view was expressed that there was a disconnect between what was happening within schools and what SACRE was aware of, and therefore the development plan and its priorities were welcomed to ensure that the Committee could positively influence schools.

A point was raised regarding the timetable, asking whether it was realistic that everything would be delivered by the summer term. In response, it was noted that the resources to be included in the annual report had already been created. It was also noted that the aspect involving Governors going to schools to trial questions was dependent on the support of members in order to meet the timetable.

A question was asked whether it was intended for non-Governor SACRE members to visit schools to trial the questions. In response, it was noted that it was intended for members who were Governors to initially trial the questions before extending the arrangement to other SACRE members. It was suggested that the Education Department should ask schools that were not affiliated with a member of SACRE to volunteer to receive a visit from a SACRE member so that they could ask the questions and observe collective worship within their schools.

9. MANAGING THE RIGHT OF WITHDRAWAL FROM RVE

The item was presented by Phil Lord, Independent Consultant, and the following key points were highlighted:

- RVE lessons had, historically, focused much more on local Christian beliefs, and therefore there was a feeling at the time that the right to withdraw was necessary.
- RVE lessons had changed significantly over the years to be multi-faith, but the right of withdrawal nevertheless continued until 2022, when the Welsh Government abolished the parental right to withdraw their children from RVE.
- Cases had arisen where parents wished to withdraw their children from RVE, even though they did not have the right to do so, and this could create problems within schools.
- The document had been produced in order to categorise parental concerns about RVE, and to provide information about the best actions to deal with those concerns.
- The document would be useful to schools to ensure that they were able to respond in an appropriate way should any cases or concerns arise in the future.

Thanks were expressed for the presentation. It was noted that the document was very useful, and that it was better to prepare proactively rather than wait for a case to arise before creating a document to provide support to schools.

A question was asked about whether it was intended to send a copy of the document to every school in the county. In response, it was suggested that the Education Department should make the document accessible on the education SharePoint so that teachers could access it if needed.

A question was raised on whether any such documents were already available. In response, it was noted that there were no documents available in Gwynedd for the county's schools.

It was enquired whether the right to withdraw children from RVE included collective worship. In response, it was noted that the right to withdraw from collective worship continued to exist.

Support was expressed for the document and for its aim of supporting schools to provide RVE. It was suggested to change the document's wording regarding the rejection of RVE for racial or prejudicial reasons.

10. WASACRE

The minutes of the Association's last meeting held on 2 July 2025 were accepted.

The meeting commenced at 3.40pm and concluded at 5:15pm.

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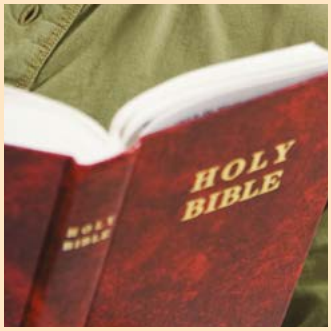
CHAIR

Religious Education

Key stage 1 - 4

Guidance in teaching **Christianity** *through planned units of work*



Non-statutory exemplification of good teaching and learning in RE focussing on Christianity for **Key Stage 1 - 4**

These resources have been commissioned by the Methodist Church and written by Lat Blaylock of RE Today to enable teaching of Christianity from a Methodist perspective.

With special thanks to:
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Ashville College

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Introduction to Methodism

The Methodist Church is the fourth largest Christian Church in Britain, after the Anglican and Roman Catholic Churches and the Church of Scotland. It has approximately 4500 churches and a total membership of approximately 200,000 people. There are Methodist Churches in nearly every country in the world and global membership numbers over 80 million people.

This is a brief introduction to what makes Methodism what it is; below is an outline of the history, the distinctive features, and the structure of the Methodist Church. Hopefully this will provide some context to the work you will be doing with this resource.

History of Methodism

Methodism began in the 1730s as a movement for spiritual renewal within the Church of England. Its principal founders, John Wesley (1703-91) and Charles Wesley (1707-88), were Anglican priests. Born in the market town of Epworth in Lincolnshire, where their father Samuel was the Church of England rector, and then educated at Oxford University, the Wesley brothers championed a lively, thoughtful, disciplined and socially engaged approach to Christian faith and life. This first took shape in a group set up by Charles Wesley in Oxford in the late 1720s where students met to study together, to attend church and to bring practical help to poor families and prisoners. Sceptical contemporaries gave this 'serious' group some mocking nicknames, including 'Holy Club', 'Bible Moths', and 'Methodists'. The last name stuck.

In 1738 John Wesley experienced a new assurance of faith at a religious meeting in Aldersgate Street, London, on 24 May. Wesley said that he went "most unwillingly" and that a sense of trust in Christ came to him while someone was reading aloud from the preface to Martin Luther's Commentary on Paul's Letter to the Romans. At this moment, Wesley wrote, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." Gradually the Wesley brothers began to travel around Britain preaching about a gospel of grace and faith, open to all and leading to a transformed life – this was expressed in preaching, personal testimony, popular pamphlets and lyrical hymns. John Wesley was the eighteenth century's best-selling author and Charles Wesley was one of the most prolific and influential hymn writers in the English language. Working with a small band of colleagues, some fellow-clergy and some lay preachers, the Wesleys established a network of groups across the country. These 'societies' served to nurture Methodists in their faith and Christian living, and were bases for further outreach. Charles Wesley married, and settled first in Bristol and then in London, but John Wesley continued an itinerant ministry throughout his life, overseeing the growing 'connexion' of societies and preachers until his death in 1791.

The Wesley's conviction of the love of God translated into a strong tradition of practical care for others. Everywhere John established a base, the local society also offered some sort of health care and education. A generation after John's death, almost a third of a million children received what little education they had through Methodist Sunday Schools. The brothers continued to visit people in prison and, in his later life, John became a brave champion of the anti-slavery movement.

During the Wesleys' lifetime the Methodist movement remained within the Church of England. Although Charles Wesley was keen to keep the Methodists in the Church, a growing organisation with its own structure and leadership sat uncomfortably within the establishment and some of John Wesley's actions helped create the conditions for separation. There was no formal split; instead, Methodism gradually moved beyond the Church of England into its own independent identity.

Sites important in the Methodist story'

Methodism has many heritage sites across Britain. Visit **www.methodistheritage.org.uk** to find the heritage sites in your region.

Among the heritage sites of national significance, the New Room, in the centre of Bristol, is the oldest Methodist building in the world, dating from 1739.

For more information go to: **www.newroombristol.org.uk/home**

The Old Rectory in Epworth, Lincolnshire, was built to replace a house which was burned down in 1709, when John Wesley was rescued from an upstairs window. The legend of John as a special child, 'a brand plucked from the burning', has endured in Methodist mythology. The Wesley family lived in this house until John and Charles' father, Samuel, died in 1735.

For more information go to: **www.epwortholdrectory.org.uk**

Wesley's Chapel, in City Road, London, was built in 1778 to be John Wesley's London base, replacing the Foundry (a converted cannon foundry) which was his original London chapel; this is commemorated by a plaque about 50m away from Wesley's chapel. Today, the chapel is home to a large and multicultural congregation, as well as housing the Museum of Methodism; it's known by many as 'the mother church of world Methodism'.

For more information go to: **www.wesleyschapel.org.uk**

Englesea Brook Chapel and Museum, near Crewe, is an historic centre for the Primitive Methodists. The 'Prims' were one of the revivalist groups which flourished in the 19th Century as Wesleyan Methodism became more established and middle class. Staff offer a range of educational programmes, particularly using the Victorian memorabilia of the collections. Schools have sometimes combined visits with an interfaith opportunities locally.

For more information go to: **www.engleseabrook.org.uk**

Distinctives of Methodism

Methodism is proud to be a mainstream Christian denomination, sharing a heritage of orthodox beliefs with the wider Church. Although Methodists do not claim to hold any peculiar or eccentric ideas, or to have special truths unknown to other Christians, there are particular emphases which are distinctive. Here are some of them.

All can be saved

It may not sound remarkable to claim that no one is beyond the reach of God's love. This, though, was a source of contention within the eighteenth-century revival, with some leaders leaning towards a Reformed or Calvinist theology insisting that God chooses some, but not all, to be saved. The Wesleys disagreed, affirming that Christ died for all, and that God reaches out to everyone. In practice, this meant a commitment to take the Christian message to people wherever they were, and it inspired mission to and with the poorest in society and then across the world.

Assurance of God's love

The Aldersgate experience led John Wesley to a new sense of assurance in his faith. While acknowledging that differences of temperament and personality influence how people experience faith, and recognising that questions and doubts remain, Methodism has characteristically expressed a joyful confidence in God's love. This note of joy is captured in many of Charles Wesley's hymns.

Living a holy life

John Wesley saw the goal of human life as transformation by the grace and love of God. Prayer, personal devotion and Christian service to others were important means to this end, but so were meeting together as community and being accountable to one another. Faith must be worked out in relationship to others. This found expression in the network of small groups which were fundamental to Methodist organisation. Most Methodist churches today have house groups or cell groups; small groups of people meeting together each week for Bible study and prayer.

Grassroots movement

Methodism touched a chord in the lives of many people, including some of the poorest in British society. The movement took off because it was able to recruit an army of volunteers – the people who became Wesley's preachers, who organised and led local Methodist societies, who ran small groups and who eventually built and maintained local chapels. Although numerical growth led to the development of more formal structures, Methodism has always depended on the active involvement of ordinary members. Lay people have always mattered as much as ministers, and women as well as men have always been vital to the movement's life and growth.

A sign of commitment: the Covenant Service

Expressing faith through a covenant (a relationship of promises and commitments) is rooted in the Bible. John Wesley took the idea and made of it an annual opportunity for Methodists to reaffirm their Christian commitment in a set of searching declarations. A Covenant Service is held in each local Methodist church, usually in January. At the heart of the service is the Covenant Prayer, which can be found on the Methodist website, and which will be explored later on in this resource.

What Methodists believe, and why

Methodism claims to be loyal to the Creeds of the Church and to the principles of the Protestant Reformation. John Wesley said that Methodism represented no more than the plain faith of the Bible and of the Church of England. More recent scholarship has found it helpful to discuss (and debate) the relationship between four key components in shaping Methodist beliefs: Scripture, Experience, Reason and Tradition. (This is referred to by some as the Methodist Quadrilateral.) A Methodist, it is claimed, should look carefully at the Bible (Scripture), and read the Bible in the light of the teaching of the Church (Tradition), the insights of clear thinking (Reason) and our living faith in God (Experience). How these elements interact and what the outcomes are may vary from person to person!

The Methodist Church does have a specific view on a number of topics and these can be found here: **www.methodist.org.uk/who-we-are/views-of-the-church**

Connexion

The first Methodists were those who belonged to groups 'in connexion with' John Wesley, so the term 'connexion' (with its eighteenth-century spelling) simply denoted the network of societies and the band of preachers looking to Wesley for leadership. This sense of belonging to a whole movement beyond the merely local has continued, so that those who become members of their local Methodist church are also part of a larger 'connected' community across Britain. The British Methodist Connexion includes all of England, Wales, Scotland, the Channel Islands, the Shetland Islands and the Isle of Man, as well as Malta and Gibraltar. There are also strong bonds between the Methodist Church of Great Britain and the Methodist Church in Ireland, and with the Methodist family across the world.

Social action

The Methodist Church has a long tradition of being involved in social action, applying Christian faith to everyday life and reaching out to help those who are in need.

Action for Children (formerly NCH, and before that National Children's Home) is a Methodist children's charity which has been supporting neglected children for 140 years. They work with over 250,000 children, young people, parents and carers tackling issues like child neglect and abuse.

Many of Action for Children's supporters and volunteers come from Methodist churches, and there is an annual Action for Children Sunday where Methodist worship across the Connexion is focused on celebrating and reflecting on the work of the charity.

Find out more here: **www.actionforchildren.org.uk**

All We Can is another Methodist charity working with some of the poorest people and most challenging situations across the world. Through disaster relief and long-term development All We Can is working to eradicate poverty, and challenge the causes of this poverty through education and advocacy.

All We Can has been running as a registered charity since 1985, starting by producing resources to encourage practical action for a better world, and moving on to build overseas partnerships in the 1990s. Today, All We Can supports over 40 local, community-based organisations in 19 countries across Africa, Asia and Latin America, helping people transform their lives and become self-sufficient.

Find out more here: **www.allwecan.org.uk**

Baptism, confirmation and membership

Like most mainstream Christians, the Methodist Church recognises the sacrament of Baptism, where a person is welcomed into the church and the universal Christian family through Baptism in the name of the Father, Son and Holy Spirit. Most Baptisms in Methodist churches will be of young children, and on these occasions parents and godparents make promises to set a Christian example for the child, and to bring them up in a Christian community; the members of the church also make a promise to support the family and the child.

Confirmation and membership are the commitments of faith that are made later in life. Confirmation is a confirming of a person's faith in Christ, done before a congregation, and this involves admission into membership of the Methodist Church too. Each member receives an annual membership ticket from their local Methodist Church, which reminds them of the commitment they have made.

Ethics

Over the years the Methodist Church, speaking through its annual Conference, has expressed views on many ethical issues, including marriage and the family, industrial relations, racism and peace-making. The Methodist Church is well known – perhaps too well known! – for its particular views on alcohol and gambling, both of which were major concerns in late-Victorian and early twentieth century Britain, and still are today.

John Wesley was not teetotal, and the link between Methodism and the temperance movement only happened in the last decades of the nineteenth century, when awareness grew of the devastating social effects of alcohol abuse. After several generations in which Methodists were encouraged, or expected, to be teetotal, this is now left to individual choice. Alcohol cannot be not sold, promoted or used on Methodist premises, and Methodist churches use non-alcoholic wine for Holy Communion.

The Methodist Church also has a long tradition of supporting those who are alcohol dependent. This originates from a recognition of the damage this can do to personal well-being and a person's relationship with others. Many churches host Alcoholics Anonymous meetings and some run social projects to support those with alcohol addictions.

There are similar concerns with regard to gambling, particularly when it is seen as a way of gaining money at the expense of others. Wesley counted gambling as a means of gain inconsistent with Jesus' command to love your neighbour, and Christians have placed gambling on a par with alcohol addiction as a threat to the well-being of the poor.

Today the Church has a particular concern with 'harder' forms of gambling, such as casino table games, fruit machines and gambling in betting shops, because these are seen as far more addictive and harmful than minor games of chance. Gambling would be considered to be inappropriate on Methodist premises.

Structure of the Methodist Church

For more detailed information on the national, regional and local structures of Methodism go to:
www.methodist.org.uk/who-we-are/structure

Here are some key elements in the structure.

The local church

The local church is the community of faith in which Methodist members and attendees are nurtured. Usually (but not always) based in a building ('church' or 'chapel'), the church is run by a Church Council made up of church members; a minister will have pastoral responsibility for a church, but might look after a number of churches in a circuit.

The circuit

A circuit is a group of local churches, served by a team of ministers, one of whom is the superintendent minister.

The district

The district serves a geographical group of circuits and is led by the district chair. Representatives elected by the District Synod attend the annual Methodist Conference.

The Conference

The annual Methodist Conference is the supreme decision making body of the Church. At the start of the Conference a new president and vice-president are appointed to preside over that Conference and spend the year travelling around the Connexion, and abroad representing the Methodist Church.

3Generate: Methodist Children's & Youth Assembly

Each year there is also a Children's and Youth Assembly where children and young people can express their views and feedback to the Methodist Conference. At this event, the Methodist youth president is elected; and it is their job to represent children and young people across the Connexion, including the Methodist schools.

If you want to find out what the youth president is up to, you can read their blog here:
methodistyouthpres.blogspot.co.uk/

Glossary

3Generate - Children and Youth Assembly: the annual meeting of Methodist children and young people which elects the youth president and agrees resolutions to bring to the Methodist Conference, as well as discussing a number of current issues and worshipping and praying together.

Action for Children: children's charity formerly known as National Children's Home, founded by Methodists in the nineteenth century and still closely linked to the Church.

All We Can: Methodist Relief & Development Fund, an aid and development charity.

Church Council: governing body of a local Methodist church. Members of the Church Council are trustees of the church's property and funds, and therefore have to be members of the Methodist Church.

Circuit: group of Methodist local churches, under the oversight of a superintendent minister.

Conference: governing body of Methodism, meeting annually in the summer. The Conference elects a president and a vice-Ppresident (a deacon or lay person) who serve for a year as representative leaders of the Methodist Church. The Conference determines Methodist doctrine and policy, selects, ordains and stations the ministers and owns Methodist property.

Connexion: the term used for the whole of the Methodist Church in Britain. Reflects the origins of Methodism in those people and religious groups working 'in connexion with' John Wesley.

Covenant Service: annual service for renewing personal commitment and dedication. Usually held at the beginning of the calendar year.

Deacon: member of the Methodist Diaconal Order (a religious Order) and one of the two orders of ordained ministry recognised by the Methodist Church (the other being that of presbyters).

District: group of circuits. Ministers and lay representatives of the circuits meet in the District Synod, under the oversight of the district chair, a senior minister.

Lay people: those involved in the life of a church who are not ordained.

Local Preacher: lay person called, trained and authorised to lead worship and preach in Methodist churches.

Member: commitment to Christian faith and to the Church is signalled in Methodism by membership. This is marked by a service of welcome (including Baptism and confirmation if the candidate has not yet been baptized and confirmed). Members are committed to worship, service, learning and caring and evangelism. A membership card is issued every year.

Methodist Homes: charity providing sheltered housing for the elderly (not just elderly Methodists!).

Minister: usual Methodist word for ordained people. Methodism now recognises two 'orders of ministry' and officially distinguishes them by referring to 'presbyters' and 'deacons'. Ministers in training are 'on probation', and so referred to as 'probationers' until they are ordained. All ministers are appointed to their particular work by the Conference.

Presbyter: official term for a minister with pastoral responsibility for churches.

Probation (probationer): period of training for a minister (minister in training).

Society: original name for a local Methodist congregation, so called because Methodism began as a voluntary organisation (a religious society) within the Church of England.

Steward: generic term for many local lay officers (eg church steward, door steward, Communion steward, property steward etc).

Supernumerary: retired minister.

Synod: governing body of the district.

Worship Leader: lay person appointed by the Church Council to share in leading worship in a local church.

Youth President: a young person appointed for a year by the delegates at the Children and Youth Assembly, whose role is to represent children and young people throughout the Connexion.

Religious Education

Year 2

Guidance in teaching **Christianity** *through planned units of work*

Belonging together:

Why does it matter to be part of a community?

What can we learn about Christians and community life?

The Methodist Church

RE Today Services

This unit of work for Religious Education has been written as part of a project with the Methodist Church to provide some non-statutory exemplification of good teaching and learning in RE.

Belonging together: Why does it matter to be part of a community? What can we learn about Christians and community life?

Year: 2

About this unit:
Belonging together: Why does it matter to be part of a community?

- This RE curriculum plan for Year 2 will enable children to understand and experience the importance of community life and living well with other people for our well-being and happiness. Using examples from Methodist Christianity, children will explore belonging to a Church, a family and the 'whole wide world'. Music and drama will be used to discover the importance of some symbols of belonging in Methodist Christianity, and children will be able to express their own sense of belonging and community life.
- This unit asks: How do religious people belong together? Who do we belong to? Do people belong to God? To each other? To families? To themselves? Using art and story, pupils learn about belonging and community. They have opportunities to examine some abstract concepts simply and to respond for themselves with creative work.
- RE is at its best when it is an enquiring subject, so pupils are asked to enquire and think for themselves, raising questions about God, belonging, community and their own lives, and considering answers thoughtfully.
- Examples from the Bible and from children's own experience will be compared. They hear some religious stories about who we are, and talk about some beliefs linked to these stories. They discover that some objects are special because they can help us answer the question: 'Who am I?'
- Pupils are enabled to think simply about their own identity and sense of belonging. Belonging is explored, first in the simple sense of 'things that belong to me', my possessions. This is used to develop the idea that we belong in families, to each other, we belong together in some ways as people and we belong (for some) to God as well. These different kinds of belonging are part of who we are. The unit then considers religious examples of signs of belonging such as special clothes, special food and special objects with a focus on Christianity. Children choose some of their own special things and link them up to some of the religious objects they encounter.
- Pupils will learn about Christian community and think about their own sense of belonging. They will find out about symbols, art, music and holy buildings. This unit of work uses cross curricular links to poetry, model making, art and design and music to explore the architecture, worship and beliefs of Christians, including some Methodist examples.
- Children will identify simple similarities and differences between different places of worship. Plan a detailed study of two examples, with an emphasis on the ways worship expresses belief, belonging and emotion. Pupils will use their literacy and SEAL skills to understand religion better.

Where this unit fits in:

This unit will help teachers to provide thoughtful RE by equipping them with well worked examples of teaching and learning using signs and symbols of belonging to explore the question: 'Who am I?' The unit will focus on belonging in Christian communities. Throughout the unit emphasis is placed on speaking, listening and thinking about 'who I am' (identity) and 'how I fit in' (belonging).

The unit will provide these opportunities:

- Pupils will be able to think about different answers to the question 'Who am I?'
- Pupils have opportunities to see the different ways in which they belong together and belong with others.
- From the study of Christianity pupils will learn about some objects and beliefs that are signs of belonging.
- Experiences and opportunities provided by this unit include speaking and listening, using emotional language, identifying answers to questions about 'myself' and expressing ideas for themselves.

Estimated teaching time for this unit: eight – ten hours (often delivered in shorter sessions).

It is recognised that this unit may provide more teaching ideas than a class will cover in eight hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than covering everything.

Issues of continuity and progression

The unit helps children, as they begin KS1 RE, to understand that the subject is about big questions that matter to us. It builds upon the learning of basic Christian and other faith beliefs and practices. The unit anticipates a further study of questions of identity and diversity in Key Stage 2.

Key strands addressed by this unit

- Religious beliefs and teachings
- Ways of expressing meaning
- Questions of identity and belonging.

Attitudes focus: pupils will explore attitudes of:

- Self awareness by becoming increasingly aware of their own and others' sense of belonging
- Respect for all by developing a willingness to value difference and diversity for the common good.

Making this unit accessible for pupils with special educational needs:

Use of practical activities and visual stimuli will support pupils with special educational needs. The level of support for recording ideas should enable pupils to access this work and show their understanding at their own level.

Making this unit challenging for able, gifted and talented pupils:

Some pupils may extend their learning to make links and recognise similarities and differences between their own sense of belonging and the diversity of 'belonging' in their class, school or town. This may be facilitated by children in the class who 'belong' to different religions or to no religion.

For the teacher: significant background ideas

- The theme of 'myself' is commonly used with 5s-7s to help children with self awareness. In RE the theme is useful for drawing attention to religious commitment and to diversity too. A good supplementary question is: 'What matters most to me, and why?'
- In Christian thinking, children may develop a strong sense of belonging to a church through its community life. Many churches run groups for children's learning and worship which make age-appropriate ways of belonging. Prayer and the place of religion in the family sometimes enable children to think of themselves as belonging to God. Methodists in the UK have a special set of ways of engaging children and young people: your local Methodist minister will be pleased to join in with the work of this unit, perhaps in welcoming a visit to the chapel/church, and its use as a 'temporary classroom, for RE learning, rather than as a museum!

Prior learning	Vocabulary	Resources
It is helpful if pupils have: ● some knowledge of the local community around them including awareness of some religious buildings ● an awareness of how important belonging to the family and the school is for us ● some skills of reflection, and thinking carefully.	**In this unit, pupils will have an opportunity to use words and phrases related to:** **Specific religions:** **Christianity:** church communion bread and wine God Jesus. **The language of shared human experience:** community symbol sharing togetherness belonging believing.	**Teachers might use:** ● religious artefacts boxes ● a visitor from the Christian faith community prepared to 'bring and show', talk and answer children's questions will add much to the learning in this unit. **Books, visual and other resources** ● RE Today Services (**www.retoday.org.uk**) publish relevant items: ○ Festivals 1 DVD ○ *Say Hello to...* (Interactive whiteboard CD and book) ○ *Developing Primary RE: Special Times, Faith Stories* ○ *Developing Primary RE: Home and Family* ○ *RE Ideas: Christianity, RE Today Services* ○ *Opening Up RE: practical classroom books on Values, Belonging and Identity (£8.50 each)* ● *Weddings*, Linda Sonntag, (Hodder Wayland) ● Art uses light in many ways in the Christian tradition. Good resources which include traditional and contemporary pictures are: *The Art of Faith, The Story of the Bible Through the Eyes of Great Artists* by Keith White (Paternoster Publishing, ISBN 1 85608 309 8), *Picturing Jesus: Fresh Ideas* (RE Today), and *Jesus Through Art* (RMEP, ISBN 1 85175 119 X), *The Bible Through Art* (RMEP, ISBN 1 85175 215 3) both by Margaret Cooling. ● *Exploring Celebrations: how and why are religious festivals important?* (RE Today 2008) ● *A Year of Religious Festivals series* (Hodder Wayland) contains a variety of publications relevant to this unit including *Developing Primary RE: Christmas* which has a section on William Holman Hunt's painting 'Light of the World'. ● PCET, Folens and Nelson publish some useful photo/picture packs on particular religions. Look for photos that show light being used in worship and celebration. **Web:** ● The BBC's clip bank is a major source for short RE films that can be accessed online and shown free: **www.bbc.co.uk/learningzone/clips** ● The BBC also offers lots of information and material on its main religion site: **www.bbc.co.uk/religion** ● The best gateway for RE sites is: **www.reonline.org.uk/ks1** ● You can find and use searchable sacred texts from many religions at: **www.ishwar.com** ● Good quality information and learning ideas on Christianity: **www.request.org.uk/infants** ● There is some more TV material at: **www.channel4.com/learninag** ● The site for Cumbria and Lancashire Education Online has many useful and well thought out resources for this unit of work: **www.cleo.net.uk** ● The websites of REToday and NATRE are useful places for pupils and teachers to see examples of work: **www.retoday.org.uk** and **www.natre.org.uk/spiritedarts** ● RE Quest - **www.request.org.uk** is a good site for KS2 pupils to explore Christianity

Contributions to spiritual, moral, social and cultural development of pupils

- Opportunities for spiritual development come from learning about and reflecting on different answers to the question 'Who am I?' and various ways in which we belong, and belong together. This includes answers from Methodist Christians.
- Opportunities for moral development come from learning that each person is worth respecting even when we are different and consideration of questions of fairness.
- Opportunities for social development come through the exploration for each child of the questions 'where do I belong?' and 'who am I?'
- Opportunities for cultural development come from considering very simply the links between religion and cultures and how religions and beliefs contribute to cultural identity and practices that show 'belonging' (examples include food and clothes).

EXPECTATIONS: At the end of this unit:

Pupils who are meeting some of the early learning goals will:

- recognise that 'Who am I?' is a question with many answers (Personal, Social and Emotional Development)
- recognise that some people think they belong to God, and religious beliefs can have an effect on what people do and feel (Personal, Social and Emotional Development)
- communicate verbally feelings and thoughts about belonging in their own lives (Communication, Language and Literacy)
- become aware that people who belong to Christian denominations can give their own answers to some puzzling questions about life, eg 'I belong to God' or 'I say thank you to God for food and families.' (Knowledge and Understanding of the World)
- listen to stories and imaginative scenarios and create characters and stories of their own about belonging (Creative Development).

Pupils working at level 1 will be able to:

- identify some different signs of belonging such as a cross, a uniform or a badge (AT1).
- recognise and name some objects linked to Christianity (AT1).
- talk about my answers to the question 'Who am I?' (AT2).

Pupils working at level 2 will be able to:

- retell religious stories and identify some religious beliefs (AT1).
- match some activities that children do with where they belong (AT1).
- identify three groups I belong to, and three examples of belonging to a religious community (AT1).
- respond sensitively to questions about who I am (AT2).
- suggest meanings in religious symbols, especially those associated with worship, light and darkness (AT2).

Pupils working at level 3 will be able to:

- describe some aspects of belonging for myself and for others (AT1).
- list some simple similarities between ways Christians belong, and ways I belong (AT1).
- make a link between belonging to a religion and behaving in a certain way (eg she goes to Church because she is a Christian; he prays to Jesus so he is believes in Christianity) (AT2).
- make links between how a Methodist church is designed to show that the space and time for worship is sacred to believers and the Bible is given special authority.
- compare their own and others, experiences and feelings about worship, holy places and emotions.

Assessment suggestions

A formal assessment of each pupil is neither required nor desirable for every RE unit. Continuing use of assessment for learning methods is best. Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range.

Suggested assessment for learning task:

Example A: What's my identity? Who am I? Belonging to – who?

- Children use an outline drawing of a boy or girl to make a picture of themselves. They show signs of belonging in words or symbols for their family, school, town, country and other kinds of belonging using pictures (and words if suitable).
- This piece of work will show the most achievement where children talk to parents and carers about it. Some children may use signs of belonging in a more symbolic way.

Ask each pupil to consider the question: do you belong to God? If God was in your diagram, what would be your symbol for God? Where would God be seen? Why? Talk about what Christians would say about belonging to God.

Example B : Acrostic poems

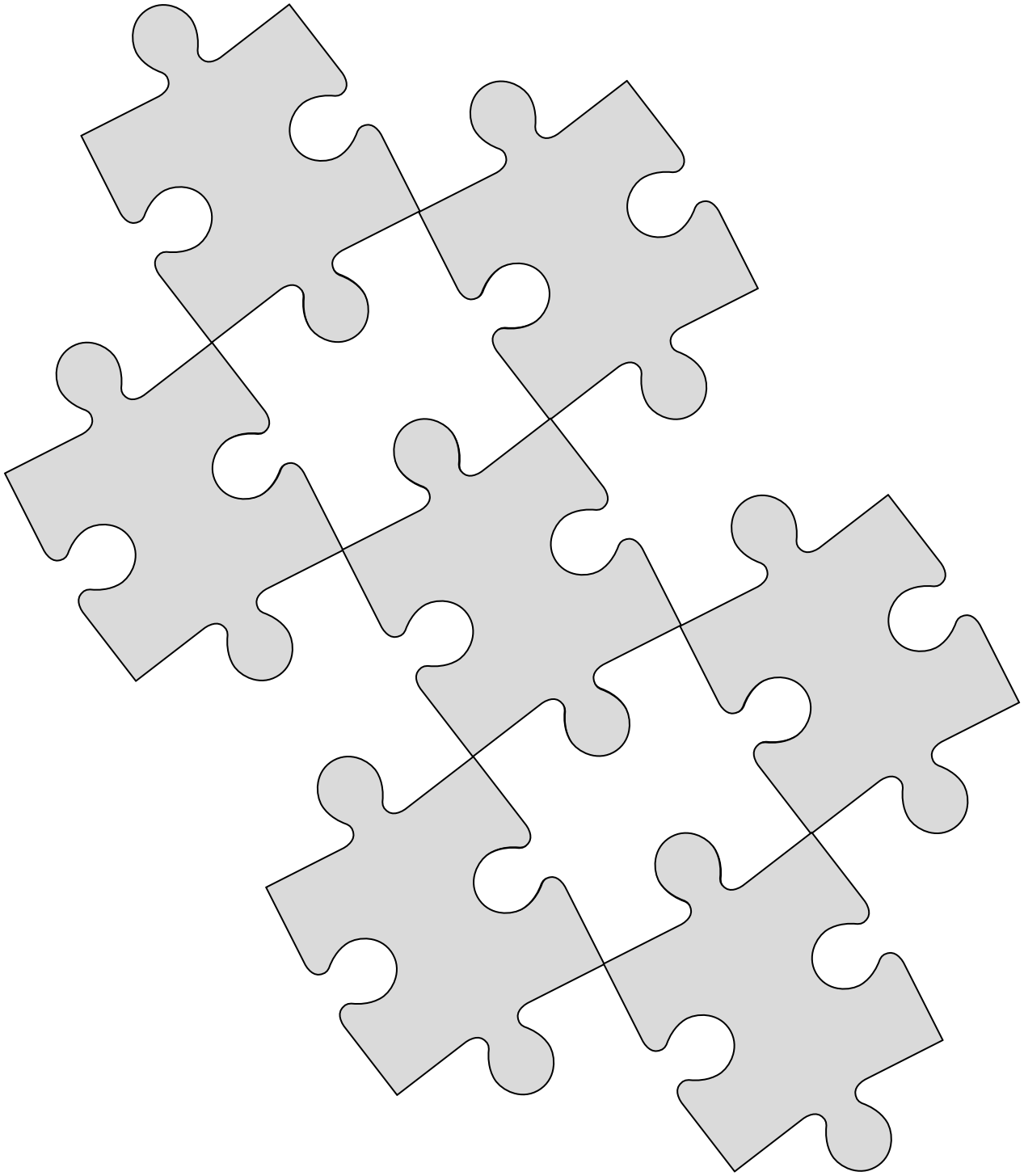
- Ask pupils to write two acrostic poems each, one using the letters of the words 'TOGETHER' 'KINDNESS' 'CARING' about their own feelings connected with the word. Show them an example:
- Then move on to use a structured reflection, giving pupils clip art fill in outlines of a person. They are to draw or write images or words into the arms that show togetherness, kindness and caring. Each pupil does one, and a small group make a 'human chain' out of these. Give pupils outlines or ask them to draw either a candle, a light bulb, a searchlight and/or a lighthouse. Ask pupils to show in the words and symbols by which they decorate and complete these outlines four things that 'light up' their life. Look for descriptions, links to religious ideas and understanding to assess this work.

Example Task B:

- Ask pupils to label a picture of a church or chapel with some selected emotional words: how does the believer going to worship feel? Words might be selected from a list including: sorry/joyful/happy/devoted/excited/full of praise/small/togetherness/awe/deep/content/peaceful.
- Beyond choosing and listing the words, get pupils first in discussion then perhaps in writing to show they understand why these emotions and feelings may be experienced in worship. They might describe or explain two or three similarities or differences between the emotions of Hindu worship and the emotions of Christian worship.

Jigsaw: Being myself

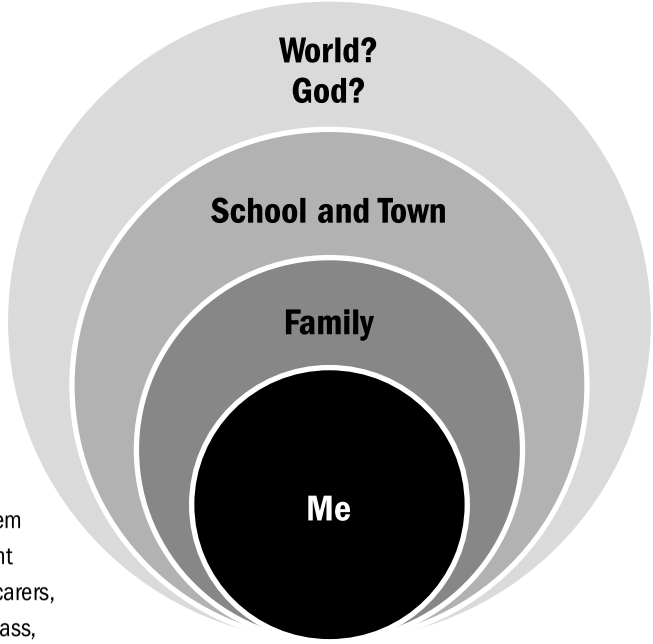
Make some drawings to go in the jigsaw puzzle pieces: a picture of your favourite place, your favourite book, your favourite day of the year, yourself and a symbol or badge that says who you are. Think of some of the pieces that make up you! Put simple labels around the pieces. Draw leaves and growing branches around the jigsaw: we are all growing and changing. The jigsaw isn't finished yet.



This simple activity enables children to see how their own identity is made up of many interlinked aspects. Teachers can do one too. And what about the visiting minister, or doing one for Jesus? The metaphor of identity as a jigsaw is very powerful. Get children to co-operate in cutting up and making their own jigsaws, on card.

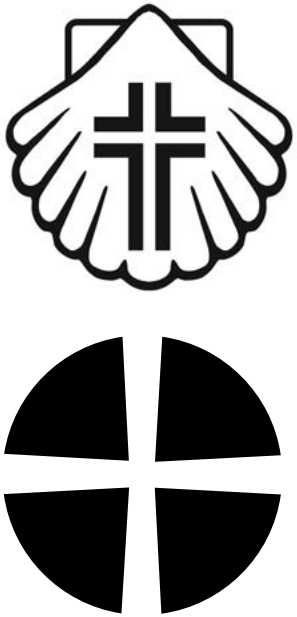
Learning objectives	Teaching and learning	Learning outcomes	Points to note
Myself: what am I like? *(could be run easily as 2 shorter lessons)*			
Children learn about different ways of seeing themselves. They develop ideas about themselves and how they are similar to and different from others. They learn that Christians believe each person belongs to God, who cares for people like a good shepherd.	**Me and my feelings, me and my choices** Children learn about times in life, and how they feel at different times by talking about, and making choices about: ● **Play 'would you rather...'** This is the most fun if it goes by running from the middle of a space to one edge or the other. Use a classroom, hall, or even playground. When they 'get there' can they give a reason why? Ask children if they would rather be good at swimming or good at dancing, a sailor or a pilot, train driver or racing driver, climb the highest mountain or dive in the deepest sea, have a monkey or a lion cub as a pet, eat doughnuts all morning or drink smoothies all evening. Make up lots more and ask them to make up more too. You can do this session by running from side to side of the class or hall. All these choices are about who we are, what we like. We are all different. **Consider some important emotions:** ● 'Happy' times – discuss what makes them happy. Can they make a list? ● 'Angry' times – discuss what makes them angry. Another list. ● 'Sad' times – discuss what makes them sad. Several examples explored carefully. The teacher may share their own sad times. ● The emotions associated with being lost through discussion of first-hand experience (at shops, seaside, park, busy place etc). **A Christian story about belonging to God:** ● Tell children the parable of the lost sheep – it is in Luke 15 (make it dramatic). What happy and sad feelings come up in this story? How would they feel if they were the shepherd/the lost sheep? Teach the children that this story tells Christians that God loves them like the shepherd loves the sheep. Ask them some wondering questions: I wonder if you like Jesus' story? I wonder if you are like the sheep sometimes? I wonder if you would like to be the shepherd in this story? ● Talk about what kind of person Christians think Jesus was, what kind of person the shepherd was. What kind of person would each child like to be? ● Do some more 'would you rather's: would you rather be a kind shepherd or a helpful fireman? A child or a grown-up? First in the family or the youngest? Yellow hair or brown hair? Good at sport or good at singing? The work is all about the sense of self, but the use of the Christian story can focus learning on the values of kindness, patience, forgiving, practical caring, love or self-sacrifice. ● Ask the children: I wonder: who did the sheep belong to? Why did Jesus tell this story? Do we all get lost sometimes? Make links to the earlier work on jigsaws if you can.	I can talk about what choices I like to make (L1). I can identify some ways I am special or different to other people (L1). I can respond sensitively to questions about being me and about who I am (L2). I can recognise a Christian idea about belonging to God (L2). I can respond sensitively to the story of the lost sheep and the idea that God is like a shepherd (L2).	This work has some good speaking and listening links to literacy and connects with SEAL approaches to emotional literacy as well. Teaching in RE should be careful to identify the story: told by Jesus, it communicates a Christian belief: God cares for every single person, even if they are 'lost'.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
We belong together How do we belong to other people? *(could easily be run as two shorter lessons)*			
Pupils will be able to: talk about their own sense of belonging and where they fit in, using 'lego' or 'playmobile' people to show the relationships that matter have a developing awareness of their own community, so that they can talk about where they belong consider how they feel about belonging in school, at home and in other ways consider the idea that some people say they belong to God.	**Who belongs where?** ● Start in circle time. Talk about family relationships and why they are special. The teacher can ask pupils to let a 'playmobile' or 'lego' figure stand for themselves, and put the figure in the centre of a 'target' or set of concentric hoops, like this one (left). ● Ask the children to say who they belong to by putting some more figures close to them in the next circle. Answers might include belonging to parents, carers, brothers and sisters, school, class, town and, for some, to God. ● Talk about why we can't have an image of God, who believers say is invisible, not like a lego person! ● In pairs, children can talk about their ends to these prompts: ○ I belong to… ○ What makes me special is… ○ I like belonging to… ○ Belonging together means… ○ We all belong to friends, families, school, and… ○ Some people belong to God. This means… ● Teach: 'Who am I?' is a question rather like 'Who do I belong to?' Belonging together is important for everyone. It helps us not to be too lonely and to enjoy life.	I can talk about who I belong to in relation to family, friends and school (L1). I can recall the name of a sign of religious 'belonging' (Christian cross or other example) (L1). I can respond sensitively to different ideas about belonging (L2). I can talk about the question: 'why do some people say they belong to God?' (L2).	Links to literacy are useful in RE where the partnership between the subjects is clear. RE objectives need to function alongside those from literacy, not be subordinated to them. Take care in this lesson to show the children clear links between the main theme 'myself" and the idea of 'belonging' – relationships make us who we are.



Learning objectives	Teaching and learning	Learning outcomes	Points to note
Who am I? Myself in my family. Learning about weddings *(could be two shorter lessons)*			
Pupils think about being thankful, asking for help, saying sorry in relationships with adults and with other children. They think about themselves in relation to the family (there are many great ways of being a family – being married is only one of them). They learn about some symbols and promises made at a Christian wedding. They think about themselves in relation to important words and families.	**Important words: thank you, sorry, please, I love you** ● **Say it more often**. Ask children if they can think of any words we should say more often. They may come up with the examples above, and some others! Talk about why these words are so important. Can the children do a facial expression for 'please', 'sorry' and 'thank you'? Talk about body language as well as spoken words. Can the children suggest which of these four words matters most? ● **Wonder with the children:** if we said these words more often in our families, would family life be better? Why are these words sometimes difficult to say? When our families are having a good day, how can we make it better with these words? Some children (and adults in the classroom) may like to share experiences of times when these words meant a lot. Telling stories is good here. **Weddings: two people who choose to belong together** ● Children can learn from photos, videotape or personal accounts about a Christian wedding and/or another kind of wedding. Link this to literacy work on lists and labels: make a list of all the ways in which two people who get married show they are special to each other. Label a picture of a wedding with all the details you know and choose five feelings words for the people in the picture: how do they feel on a wedding day? ● Discuss with children the promises made at a wedding, from a Christian liturgy, prayer or promises. Check that the children understand what promises mean, and why people make them when they get married: what promises do they think it is good for people who love each other to make? When Christians marry they may promise to love each other, to stay together forever and to share all their property, to look after each other when they are poorly. How do promises help us to belong, and to show we belong? ● **Ask children:** of all the words said at a wedding, which words matter most of all? **Expressing belonging: links in a chain of belonging** Ask children to make three strips of paper into links for a paper chain for the whole class. Call the chain 'we belong together'. They can choose pictures or words that they have been thinking about in the lesson to show something about themself on one link, something about the class on a second link and something about the four phrases they talked about on the third link. Point out that a class is not like a family in every way, but it is a place where everyone is special, and different, and where we belong together. Link them together into a chain of belonging. Refer back to this later in the work.	I can recognise... some symbols that show two people are getting married such as rings, special clothes, prayers or promises (L1). I can identify a way people show they belong to each other when they get married (L1).	Of course all discussions of self, family life, weddings and belonging need to be led in ways that are sensitive and affirming to families of all different types. Special clothes vary a lot: white for purity for a bride in Christian tradition, red and gold for passion and 'royalty' for a bride in Hindu tradition. They are worth looking at: talk about the symbols and meanings. Dressing up, or dressing a doll or a peg doll is a fun way into this work. RE generally needs more play-based learning.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Belonging to God. Why do some people believe that they belong to God?			
Learn about a list of ways that people who are Christians show their religion. Consider the idea that we belong to God. Think about why some people say they belong to God and others do not. Think about 'belonging together' and how we share our lives.	**Belonging for Christians: belonging to God and belonging to the Church** ● Teach the children some simple starting points for learning about Christians (using artefacts to touch and learn or photographs for visual learning is good): worship is offered to the Lord Jesus in a church or chapel. ● Your local community probably has many thousands of Christians and hundreds of different churches within 20 miles of your school (some will be close to the school, and children will know them – how many can they list? Map with Google?). Note some of these which the school has links to – Methodist chapels will be among them. Christians belong in a community and they share celebrations like Christmas and Easter. Christians believe they belong to God because God made them, and to Jesus, who they try to follow. ● What signs of belonging to God or to the Christian community can children see, name or identify and talk about? Christians show their idea about belonging by symbols (a cross, bread and wine) what they say (prayers for example), where they go (to church or chapel), festivals they join in with, music they love and sing (not usually hymns, but Christian children's songs) and sometimes by saying or singing 'I belong to Jesus'. ● Create a class collage of a big picture of a church or chapel on the wall, and ask each child to draw a Christian person doing one of the things above to put in and around the church. **Belonging for the pupils: how many answers?** ● Ask the children how many ways they have of answering the question: who do you belong to? Talk about whether some of these are more important than others. ● Ask pupils if they think 'belonging to God' is important, and talk about the different answers they think of. ● Ask pupils which children in the school belong together. Spend some time thinking about whether all the children in our school belong together, because they share the same school. The idea that every 'myself' belongs with others is worth thinking about. ● Play some 'linking' games to finish the session: Link fingers in a circle, then hands, then arms. Which links are strongest? Are they like being linked up by a religion?	I can talk about some ways Christians belong to their religion (L1). I can recognise some signs of belonging, including religious signs (L1). I can respond sensitively to questions about belonging for myself (L2). I can suggest a meaning for some signs of belonging for Christians (L2).	The core concept in this work is belonging to other people. In Christian life, the sense of belonging to God is often personal: a way of seeing myself. Belonging together is a core concept for community cohesion work in schools. Think about how you wish to teach this idea to five-six year olds. An extension of this work might use the Bible story of the boy Samuel in the temple (1 Samuel 3), or of the boy Jesus in the temple (Luke 2:41-52): both these stories are about belonging to God.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Who do we belong to? Do we belong together?			
Learn more about being a member of a family, a group of friends, a school and the human race. Think about what kinds of belonging matter most. Learn about the Methodist symbols of the shell and the orb and cross. 	**Signs of belonging: what do we notice?** ● Two signs of belonging to Methodist Christianity are the shell and the orb (with a cross in it). Show these to children and think about other signs of belonging. ● A teacher or other adult can show some pictures from their own life if they wish, that show something about themself and the different ways they belong. A box of objects is another way to do this; a wedding ring, a holiday souvenir, a memento from childhood, a family photo, a town map. Children guess what each thing shows about belonging. If two adults can do this together, it is fun to have the children guess who owns each object. ● Some children or parents can do the same. ● Use a persona doll, or another strategy to enable children to talk about signs of belonging for a Christian (maybe a Bible, a Christmas nativity set, a Christening artefact). Play this activity like 'through the keyhole' if you wish, showing just a little to start with to stimulate curiosity and questioning. **Belonging together in many ways** ● Talk about belonging together in different groups. Draw concentric circles on a piece of large paper, with a child pictured in the middle. Ask children to suggest what goes in the other circles to show where the child belongs, and to whom they belong. Clues: family, school, city, humanity, other ways of belonging. ● Ask a child to say which of these kinds of belonging matters to them. Talk about how belonging to families might matter more than belonging to a city, but both have their place. Ask children what the signs of belonging to school are: where we go, how we dress, where we live, what we do, to show that we belong. ● Remind children of the earlier work on being myself and on belonging. **Getting ready to express my own ideas** ● Teach pupils that they are going to create their own pictures of belonging. Set the activity of the final lesson up in as creative and exciting way as possible – you might link this work to the art curriculum, and make a creative time for them to show their thoughts.	Can the children talk about some of the ways they belong together? (L1). I can retell a story that has something to do with belonging together (L2). I can respond sensitively to questions and feelings about being part of different communities (L2). I can make a thoughtful link between religion and belonging for myself (L3).	Good teaching in this work will concentrate on helping the children to see connections. The concepts here can be difficult, so the activities need to be very simple. There are jpeg versions of the shell and orb images available on the CD that accompanies this resource.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
In what ways do Christians use art and light as a symbol of belonging? How and why?			
Pupils will develop their ability to make links between stories, religious beliefs, symbols and the practice of worship. They will link Christian belief, symbols and worship to the idea of 'belonging to God.' They will consider the links between their own ideas and those held by Christians. They will deepen their understanding of why and how symbols of light are full of meaning in Christianity, making links to Christian belief about Jesus.	**What does light mean for Christians?** ● Begin by **using some candles** to create an atmosphere: when have pupils enjoyed candle light? What kinds of emotion and feeling go with the lights? When people want to think deeply, what kinds of lighting are helpful? Why do we use different kinds of lights for different occasions and moods? ● Look at some **images of Jesus in art** which use light to show that Christians believe he was special eg nativity scenes, those where people are depicted with halos, the star as a guiding light. ● Look at ***The Light of the World***, a famous painting by William Holman Hunt and discuss the symbolism in the painting (a little teacher research will be a huge benefit). In what ways do Christians think Jesus is the light of the world? Beliefs include: the light of Jesus' goodness banishes the darkness of sin or wrong-doing; he brings 'light' to people's lives eg hope, love, faith; he brings 'light' to the world eg peace, forgiveness; he brings 'light' to the Church eg showing people the way, the right path to follow. A copiable fill in thought-capture sheet is included in this unit below on page 28. A copy of the picture is available on the CD. ● Teach pupils about the **celebration of Easter**, for example in the Orthodox Church (some Orthodox congregations of Christians meet in South Yorkshire). At midnight on the Saturday before Easter Sunday, with all lights extinguished, a service to remember Jesus' death paves the way for the celebration of his resurrection, when candle lamps are lit. ● Some other Christians plan a **sunrise service for Easter** morning – there is often one at 5.30am in a local park. Why? Discuss with pupils the importance of light as a symbol for resurrection, and compare the beliefs about life after death that Christians hold with some other ideas. **Guiding lights: Jesus for the Christians, and who for us?** ● Explore again the idea that Jesus is like a light to his followers. ● Who are our guiding lights? Make a display: give each pupil a star shape, with five points. Ask them to choose the names of five people who have been guiding lights to them, or who have 'lit up their lives'. Draw these people, or name them, on the star. Make it flame with light! ● Decorate the stars in illuminating or symbolic ways, and create a mobile from this 'learning from Christianity' activity. Ask pupils for the reasons why they chose these five people as their guiding lights. Do they connect to Christian belief about Jesus?	Retell a story about Christmas, picking out the parts to do with light and darkness (L2). Respond to the symbolism in designing a Christmas card (L2). Describe the meaning of light for Christians in relation to belief about Jesus (L3). Give diverse ideas about the significance of light in the celebrations of Christmas, and the metaphor of light in my own identity (L4).	Holman Hunt's famous painting is available on CD. SEAL programmes develop emotional literacy by widening the range of vocabulary children can use to talk about and describe feelings. There is an obvious and powerful link to this lesson. Try to let this work be fun: at one level, metaphors in RE are about 'playing around' with language.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Why is light so often used as a symbol for goodness and truth?			
Pupils will be enabled to: understand how the symbols of light and dark are used, with examples from worship, sacred texts, festivals and art work express their own ideas about darkness and light in varied ways.	**What does light mean to us?** ● Start a class discussion on the significance of light in everyday life – what night lights did children have when they were small? Why do we have lights in our houses? Why do we have lights in the streets? Arrange an atmospheric display of light, for example, use fairy lights in a darkened room, or an optic fibre lamp. How do the children feel 1) in the dark 2) in the light? Why are some people afraid of the dark? Connect to the vocabulary of SEAL about positive and negative feelings. ● Teach children that Methodists give a 'Baptismal Candle' to someone who is baptized, and this is sometimes re-lit on their 'Baptismal Anniversary' each year, a strong reminder of belonging to God and to the Methodist community. Is it a bit like a birthday? Why? What are the differences? ● Teach pupils that a tiny baby can join the 'cradle roll' of a Methodist church, and this is like a first step towards being a grown-up Christian. Belonging is sometimes a choice, but also often something that comes with our family life. ● Broaden the use of lights by talking about lighthouses, and the concept of light being not only a comfort, but also a safety factor. Lights can also be used for celebrations, eg at Christmas time, at Divali, for parties. Compare electric light and candlelight, and discuss shadows. Refer to Florence Nightingale and Mary Seacole, who were familiar and welcome nurses, usually pictured holding lamps. Notice that we sometimes put celebrities 'in the spotlight' and we think that our heroes 'light up our lives'. Get children to play around with this kind of imagery and language. **What can we express about light and darkness in a class collage?** ● Provide large sheets of paper, scissors, glue and newspapers and magazines. Encourage pupils in groups to create or contribute to a collage on the contrasting theme of light and dark: imagine that the top left corner of the paper represents the negative, and the bottom right corner represents the positive. How will they show the continuum? Do light and darkness merge? ● Pupils could also draw on the words and images from the religions they have studied. Use the collages as a basis for discussion: we all have tensions in our own lives which arise either from the situations we find ourselves in, or from our own conflicting thoughts. These tensions influence our choices and behaviour: what helps us to choose the positive rather than the negative, the light rather than the dark? At what point on the continuum would pupils place their feelings in certain situations, or at certain times in the day? ● Link this work to literacy and consider words like 'enlightened' and 'illuminated', and phrases like 'the light went on', 'the light at the end of the tunnel', 'light up your life' and others, including some in songs. What does light stand for, mean or symbolise in these examples?	Retell a story about a time when being afraid of the dark was not so bad (L2). Respond to symbolic ideas of light and darkness sensitively (L2). Describe the emotions connected with light and dark (L3). Connect what they know about festivals with the symbols of light and dark (L3). Give diverse ideas about what 'lights up our lives'; with understanding (L4).	Catalogues from the mail order firms are often very useful for the collage work here: they may have a whole section selling different kinds of lights! Literacy links are strong in this opening session, and can be formalised. Words and phrases that make metaphors from light are at the heart of the intention to develop symbolic understanding of the concepts of light and dark.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
How do Christians use music in worship to express ideas and feelings of belonging to God?			
To explore music as a means of expressing worship and belonging. To discuss the significance of this music to Christian communities – does singing together make people feel more together? To respond personally to the music they have heard. To ask questions about why music matters and why music can stir people deeply – it can make us cry, or feel full of another emotion.	**What is spiritual about music? How do Christians make spiritual music?** ● Listen to some short examples of contrasting pieces of music (The Planets by Holst, The Four Seasons by Vivaldi or some contemporary music) and allow the children to respond in drawing/'taking a line for a walk' as they listen. ● Respond in words or through dance or drama afterwards, considering what it made them think of and how it made them feel. Explain that music is important in creating moods and that Christians use music in worship to express a variety of feelings, especially about God and their spiritual lives. Ask pupils what big questions about music they wonder about and would like to think about, and record these. **Singing Together** ● Do some singing together – use spiritual songs if you like, or any songs. Do children think the words or music matter most? What if you sing with grown-ups, and you don't understand all the words? Can singing together make you feel you belong? So why then do people sing to God and in church? **What is a Psalm? What do Psalms express?** ● Collect a list of different feelings that children think worshippers might have. ● Explain that Christians want to express their feelings to God. Then look at extracts of a verse or two from a variety of Psalms which express different feelings: Psalms 13, 23, 40 and 98 give a good variation. These could be used as literacy texts, alongside their RE use. They are poems. ● Children could write a four-line Psalm/reflection/meditation in their own words with accompanying illustrations or add appropriate percussion (or use ICT music programs), working from one of the Psalms. ● Listen to a variety of Christian music that gives something of the message of the Christian faith. This could be either/both traditional or contemporary. **Making judgements about music: what do you think?** ● Ask pupils to make some judgements: who would use this music? Who would like it? What music would Christians play for a birth of a baby, a wedding, a funeral? Why? What would they choose for their sharing of bread and wine to remember Jesus, and for thanking God any day of the week? Why? ● Ask pupils some questions of wonder: I wonder: Can a song be a prayer? Is all music spiritual? Could human life survive without music? What if there was no music? How do other religions, and non-religious people use music for their spiritual lives? Accept all the ideas pupils offer in response to these questions.	Develop sensitive responses to the ways music makes people feel (L2). Describe how music can enable Christians to express their thoughts and feelings in worship (L3). Use music/poetry creatively to explore some stories and emotions connected to Christian faith for myself (L3). Explore my own thoughts and feelings about and through these art forms, applying ideas and methods for myself (L4).	Cross curricular linking: in Music pupils are to develop cultural and critical understanding through listening and evaluating music from a wide range of sources. RE is doing this in this lesson. iTunes-sized extracts of 20 seconds or so are good for this, but some longer pieces enable deeper appreciation. There is a database of over 400 songs for RE free to use at www.natre.org.uk. Click on 'Using Music in RE'.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Myself: who am I? What did we learn about belonging?			
Pupils express simply their own sense of who they are and of belonging. They relate their thoughts simply to how they and others fit in to a community such as a family or a school.	**Belonging to – who?** ● Remind the children of the chain of belonging they made in an earlier lesson. Remind them of all the signs and ways of belonging they have learned about. Shells and orbs, singing and linking arms, there are many kinds of togetherness. ● Children use an outline to make a picture of themselves, and show some other people and different ways they belong. They might write acrostic poems of belonging from their names. ● Four or more circles can represent belonging to family, school, the local village/town/city, Britain and other parts of the children's community life. ● This piece of work will show the most achievement where children talk to parents and carers about it. Some children may use signs of belonging in a more symbolic way. ● If possible link the work to SEAL and to literacy, gathering more time to consider the ideas involved. **Some children say: we belong to God or to Christianity** ● Some higher-achieving or fast-working children could work in a group with a TA to make a poster-sized example of a belonging circles picture that shows all they have been learning about religious belonging, and share it with the class. ● Some children may belong to a religion themselves, and may wish to share signs of belonging from Christian or from for example Sikh, Hindu or Muslim faith. Learning is broadened if these are shared with the class as well, taking care to keep the distinctions between several religions clear in children's minds. **Wall display:** ● A display of children's 'myself' charts or pictures is a great way of bringing the work together. Put thought bubbles over the heads of pictures of the children, and see if they can make up questions about being me, myself, who do I belong to and others to put in the thought bubbles. Encourage the idea that in RE we ask lots of questions, and sometimes even the teachers don't know the answers!	I can talk simply about belonging for myself and for Christians (L1). I can respond sensitively to questions about belonging together or belonging to God for myself (L2). I can recognise how hard it is to answer life's mystery questions, even if you belong to a religion (L2).	Use this work to capture evidence of achievement if you need to – but the process matters much more than a product! If this is an assessment, then make sure it is fun, because the children will do it better for that.

Four things we noticed and Five things we thought

1. We think this picture is

2. We noticed

3. We can see

4. We're not sure about

5. It made us think

6. We want to ask about

7. Our deepest thoughts about it are

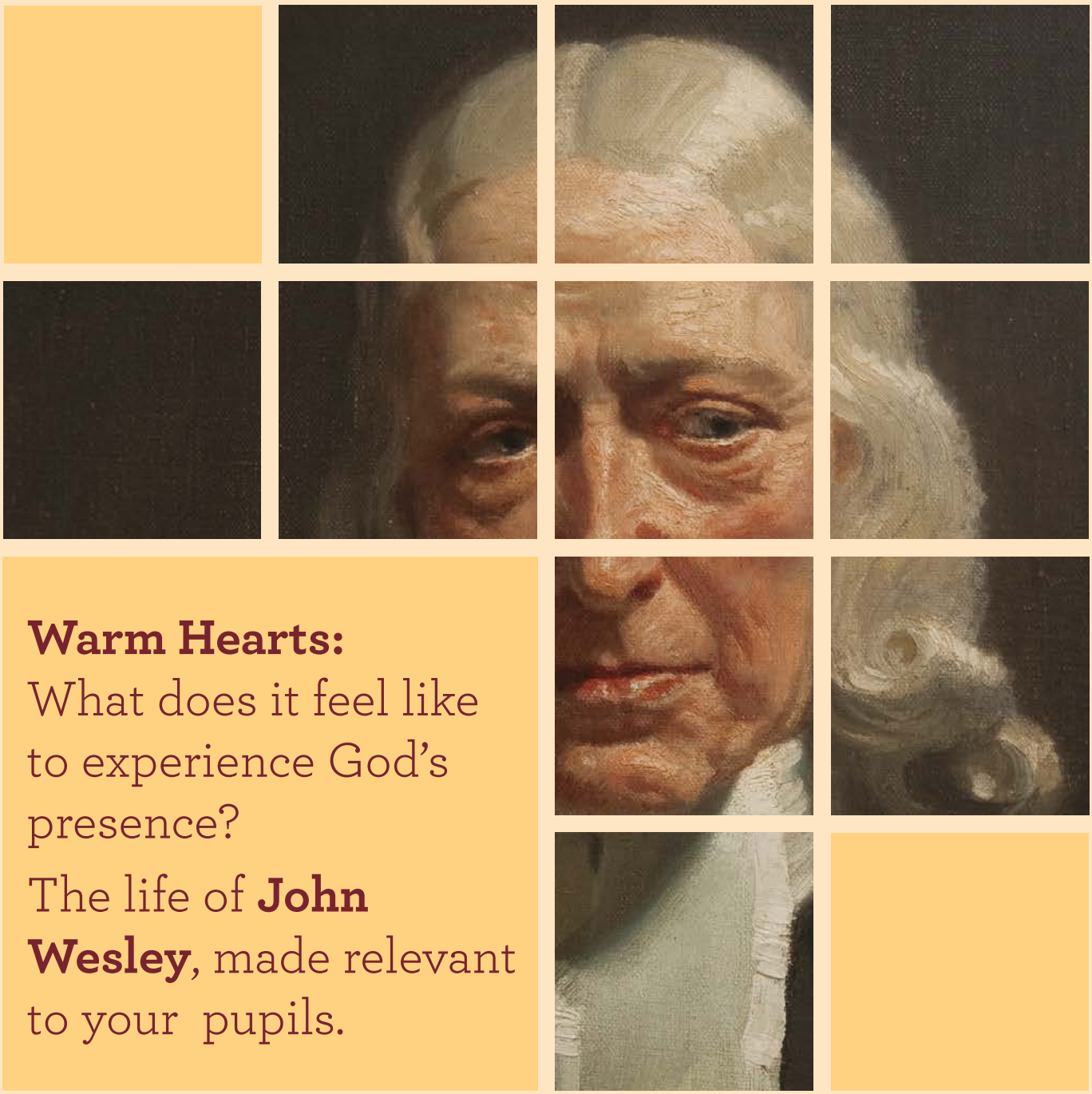
8. Our best ideas about this are

9. We also want to say

Religious Education

Year 4

Guidance in teaching **Christianity** *through planned units of work*



Warm Hearts:
What does it feel like to experience God's presence?

The life of **John Wesley**, made relevant to your pupils.

This unit of work for Religious Education has been written as part of a project with the Methodist Church to provide some non-statutory exemplification of good teaching and learning in RE.

Warm hearts: what does it feel like to experience God's presence? The life of John Wesley, made relevant to your pupils

Year: 4

About the plan:

This RE curriculum plan is designed for Year 4 pupils aged 8-9, but usable with other age groups. It uses text and music from the Methodist and wider Christian community to explore spirituality. There will be a focus on the idea of a 'warm heart' as a way of expressing what spiritual life feels like, and how this can lead to action for justice or out of kindness (biblical background teaching will be used here). Pupils will learn about John Wesley's life, and the experience of having his heart "strangely warmed" by the Holy Spirit. A version of the story of John Wesley is included. Pupils will be invited to learn from Methodist Christian examples about their own sense of spiritual life and what really matters.

The curriculum plan enables pupils to engage with spiritual ideas from Christianity in reflective ways, and to be creative and imaginative in their own responses. The focus is on engagement with questions raised by Christian ideas about belief in God: Some people say they can feel God's presence: how can we say whether people can feel God's presence? How do some people describe this experience?

Pupils are enabled to think for themselves about questions to do with the meaning, history and spirituality behind the examples studied. Pupils are encouraged to consider what can be learned from these expressions of faith by referring to their own experiences, beliefs and values. The unit can work across a wide age range, and makes an exciting focus for an 'arts and RE' week, or some other way of working in intense time periods. Schools could consider using artists in residence, or visiting creative educators to enhance the approaches.

Where this unit fits in:

This unit will help teachers to implement the requirements for RE by providing them with well-worked examples of teaching and learning about the theme of 'God's presence' in Methodist Christian experience. Learners will explore the spiritual dimension using the concepts of worship, meditation and reflection.

This unit contributes to the continuity and progression of pupil's learning by developing pupil's knowledge of Christianity from other parts of the RE curriculum, and also has strong links with the history and literacy curriculum.

Estimated teaching time for this unit: 8-10 hours.

It is recognised that this unit may provide more teaching ideas than a class will cover in eight hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than covering everything.

Key strands addressed by this unit

At 1: Learning about religion

- Beliefs, values and teaching
- Ways of expressing meaning.

At 2: Learning from Religion

- Questions of identity, belonging and diversity
- Questions of meaning, purpose and truth.

Attitudes focus:

Pupils will explore and possibly develop attitudes of:

- open mindedness by engaging in positive discussion and debate about the idea that some people can feel the presence of God
- appreciation and wonder by developing their capacity to respond to ideas and experiences of the spiritual dimension and to enter into life's mysteries with imagination.

The unit will provide these opportunities:

- Pupils have opportunities to investigate the concepts of worship, meditation and reflection.
- Pupils have opportunities to consider a diverse range of views about questions such as: Can we feel God's presence? Do we all have a spiritual side? What warms our hearts?
- From the study of Methodism as a branch of Christianity, pupils will be able to discuss and think about their own experiences and views in relation to questions of spirituality and belief.

Background information for the teacher:

This unit uses a key story in Methodist history: John Wesley's spiritual experience of feeling his heart "strangely warmed" one evening at Aldersgate in London. He was 34 years old, and this happened in a prayer meeting on 24 May 1738. It changed his life, and the history of Britain, and the world.

Pupils will have an opportunity to engage in discussion and make sense of different ideas about belief in the presence of God. There is a vast amount of literature on Christian ideas about the presence of God. This unit of work only asks pupils to think for themselves, and varied explanations will be offered. The idea of a 'warm heart' is used to enable pupils to think about experiences of their own which some describe as spiritual. Some teachers may find the subject matter daunting, while others may be willing to share their own experience of the 'sense of God's presence'.

But this unit of work can proceed with the ordinary professional tools of good teaching: clear thinking about concepts, careful reading of a story, comparison of different ideas, reflection on my own ideas, clear expression. These are what make the work in this curriculum plan educationally worthwhile.

Vocabulary + concepts	Resources:
In this unit, pupils will have an opportunity to use words and phrases related to studying religions generally: ● belief ● faith ● sacred ● spiritual ● commitment ● worship ● presence of God. **Specific religions: Christianity** ● Methodist ● Holy Spirit ● Psalms ● Scripture **The language of shared human experience:** ● expression ● vision ● dreams	**Web** The National Association of Teachers of RE's 'Art in Heaven' gallery on the web showcases over 100 pupil's responses to the questions 'Where is God?' and gives access to a free download of usable PPT sequences on this topic. It is a core resource for this module. **www.natre.org.uk/spiritedarts** Websites on Christianity, eg **www.request.org.uk**. **Artefacts** Religious artefacts available to purchase from: Articles of Faith (0161 763 6232) Religion in Evidence (F0800 137525) Icon – 'Jesus through Art', Margaret Cooling. Vanpoulles is a supplier of vestments and textiles to churches. They have a very easy to use visual website: **www.vanpoulles.co.uk.** **www.theresite.org.uk** **www.re-xs.ucsm.ac.uk/schools/** **Audio, visual and video resources** Contemporary classical spiritual music is good to use in this area: John Tavener, John Rutter, Andrew Lloyd Webber are examples. Some contemporary artists such as Bill Viola (**www.billviola.com**) or Mark Wallinger (**www.markwallinger.com**) offer challenging imagery as well. Cumbria and Lancashire Learning Online has excellent resources for RE: **www.cleo.net.uk** Look in Subjects, RE, KS2. **www.ngfl-cymru.org.uk** is the Welsh virtual teacher centre. It contains some good materials for teaching to this age group. Look at the KS3 sound presentation on worship (very useful in this unit for Y3-6): ● examples of music from different religions ● posters, photographs and postcards of paintings ● miracle plays translated for children ● internet sites ● museums and art galleries. Stephen Fischbacher is an excellent source of classroom friendly Christian music: **www.fischy.com** provides some of the best contemporary music for children in Christianity. **Architecture and music:** Schools will do well to connect with local examples of Christian architecture and music in this unit. Local parish churches, chapels and your nearest cathedral may be excellent sources. **Text** Margaret Cooling, 1998, '*Jesus Through Art*', RMEP Wood, Logan and Rose, 1997, *Dimensions in Religion: Places and Spaces*, Nelson Thornes Phil Grice, Active Resources for Christianity 1, Heinemann, ISBN 435303724 A useful pack of materials for exploring Easter at different levels is published by the Diocese of Bath & Wells, 2002, *Easter: a whole-school scheme of work*, Wells: The Old Deanery RE Resources Centre. Price £10. Picturing Jesus Fresh Ideas and Picturing Easter (RE Today, 2009 / 2008) provide good ideas for visual learning *Images of Jesus in Art* (BBC) ISBN 1 9017 10246 (video and booklet) *The Christ we Share* (CMS/USPG) Lion publish a variety of Bible stories that are useful for retelling. *The Lion Storyteller Bible* ISBN 780745929217 CD Roms are available for a range of Christian music – both traditional and contemporary. ● Online searchable sacred texts from different religions at: **www.ishwar.com** ● **www.jesusmafa.com** – images of Jesus from the Cameroon ● **www.gallery.euroweb.hu** – an online database of thousands of paintings all digitally reproduced.

Contributions to spiritual, moral, social and cultural development of pupils

- Opportunities for spiritual development come from understanding how some Christians believe the Spirit of God can warm your heart, giving you a positive sense of purpose and reassurance. Pupils also have the opportunity to express their feelings and thoughts about what warms their hearts in relation to worship, community life or personal reflection and to consider their own self-expression of deep ideas and beliefs.
- Opportunities for moral development come from thinking about what God might want people to do.
- Opportunities for social development come from working co-operatively in teams on learning tasks.
- Opportunities for cultural development come from discussing the significance of a range of religious and spiritual stories, music and experiences.

EXPECTATIONS - At the end of this unit

Pupils working at level 2 will be able to:

- Retell a story of John Wesley by taking part in a team drama, giving some thought to characters' actions and feelings (AT1)
- *Ask questions about some expressions of Christian vision and belief (AT2)*
- *Suggest a meaning for the experience of a 'warm heart' (AT2)*

Pupils working at level 3 will be able to:

- Describe the experience of John Wesley, when his heart was 'warmed' (AT1).
- Use religious or spiritual vocabulary to describe what Christians believe about the Holy Spirit (AT1).
- *Ask good questions of their own about how people 'feel God's presence' (AT2)*
- *Make links between the story of John Wesley and other kinds of 'heart warming' experiences, including their own experiences (AT2).*

Pupils working at level 4 will be able to

- Use a widening religious vocabulary to show that they understand Christian belief about feeling God's presence and the Holy Spirits (AT1).
- *Suggest varied answers to the question: Can people feel God's presence? (AT2)*
- *Apply ideas such as 'reflection' and 'inner thoughts' to belief about God and to their own experiences of a 'warm heart' (AT2).*

Assessment suggestions

A formal assessment of each pupil is neither required nor desirable for every RE unit. Continuing use of **assessment for learning** methods are best.

Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range.

Assessment opportunities might include two or more of these tasks:

- a piece of writing that captures thoughts about the question: Can people feel God's presence?
- a piece of personal reflective work in which children identify some things that warm their hearts and say why
- a piece of team creative work in drama, music or art which enables pupils to present their ideas and skills to the rest of the class
- a paired response to a 'commission' that designs a memorial for John Wesley, and describes what makes it appropriate, linking to the story and the scriptural ideas they have encountered.

Gifted and talented:

To extend this work, ask high achieving pupils to consider a story of the experience of the presence of God from another religion – examples could be the first revelation of the Qur'an to the Prophet Muhammad [PBUH], the 'still small voice' that Elijah heard in Jewish scripture or the Sikh story of Guru Nanak's call to the Court of Heaven. Pupils consider how stories in different religions sometimes show similarities and differences from Christian story, belief or experience.

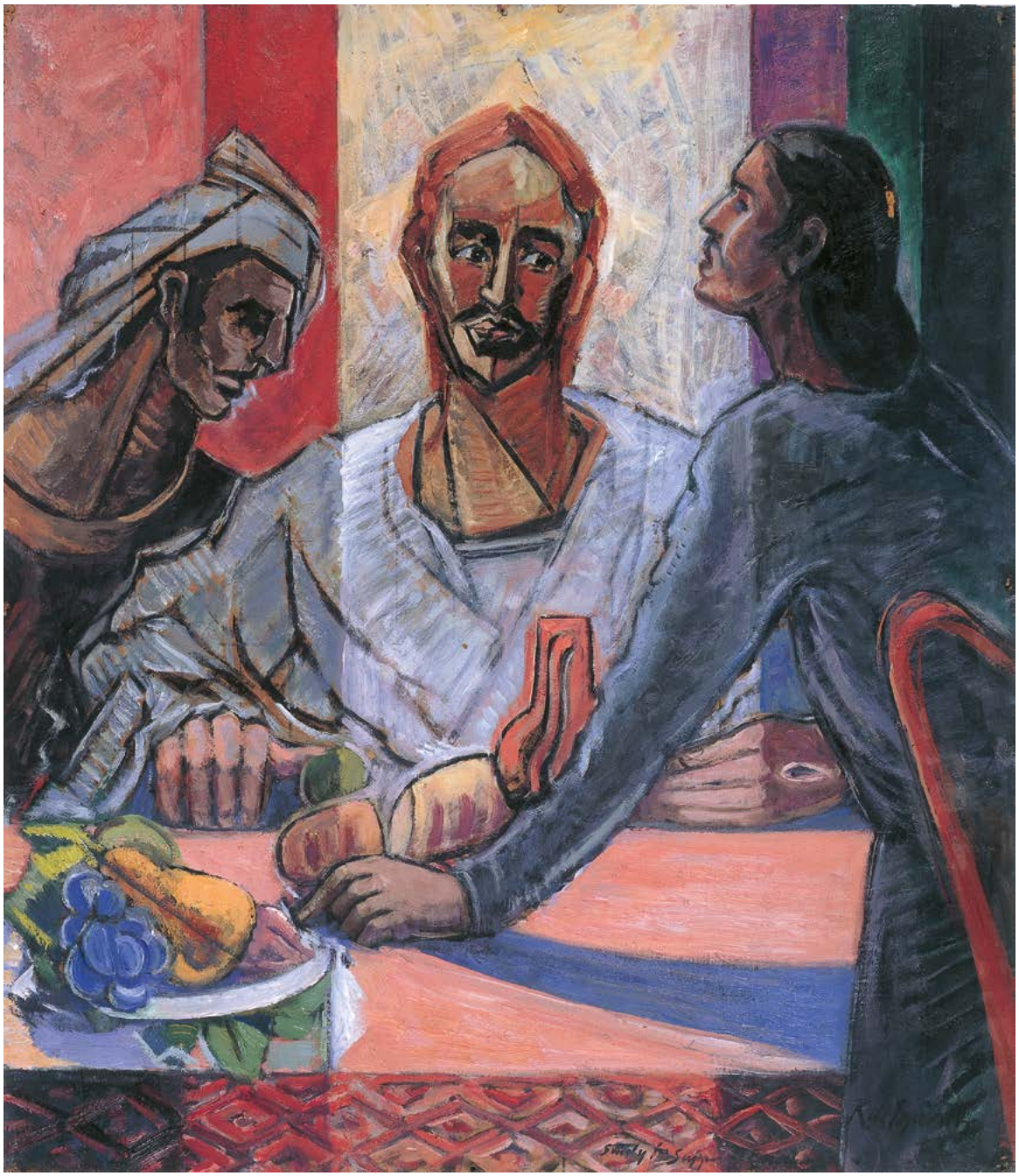
Learning objectives	Teaching and learning	Learning outcomes	Points to note
Warm hearts: what experiences make us feel our hearts are warm? What does this mean?			
Pupils will reflect on their own experiences of what makes the heart warm, and identify some things that give them a 'good to be alive feeling'. They will consider whether this feeling is anything to do with spirituality or with God.	**Free to think.** ● Begin the unit by telling your class that they will do some lessons in RE that might help them to be happy, or that might make them think about God, and that there will be some big questions to think about – we won't do much writing, so as to leave our brains free for thoughts. **Warm hearts: a metaphor about how we feel** ● Ask the pupils to consider the idea of 'a warm heart'. It's not really about temperature – all our hearts are beating at the same temperature of 37˚c. We are thinking instead about our 'hearts' as a symbol of our human nature; what makes us unique. Some people call this your 'spirit' as well. Give each pair of children a large heart shape. Can they draw/sketch into it, swiftly, the first five things they think of that are heart-warming? ● If necessary, give them some ideas from this list – but it's better to leave them to it to begin with. Is your heart warmed by: a teddy bear/a pet rabbit/cats/hugging your mum/a favourite Disney movie/remembering a holiday puppies/seeing grandparents/new babies/a walk by a river/getting to the top of a mountain/a special piece of music /a cuddle/being with friends/feeling cosy late at night/hot chocolate? **Can God warm your heart?** ● Some people feel that God can warm your heart. Christians believe God came to earth as Jesus, but also God can live in our hearts and minds. Teach pupils this idea, and tell them Christians say this is why we cannot see God, who is an invisible spirit. **Four metaphors:** ● Ask the pupils: Why might Christians say that the Spirit of God is like the wind, like a flame of fire, like a dove or like flowing water? Which of these four symbols is the one that links to 'warm hearts'? Which metaphor for God do they like best? Can they make some more metaphors: 'God is like a… WHAT?	I can suggest a meaning for the idea of 'warm hearts' (L2). I can make a link between some experiences of mine and feeling 'warm hearted' (L3). I can describe emotions that link to experiences for me (L3). I can show that I understand simple ways people use the word 'spirit' (L4). I can show my understanding of the Christian belief in God as the Holy Spirit (L4).	Some teachers find their own anxiety about talking with children about God is greater than the children's difficulties. The only way through this professional worry is to tackle the deep, big questions of religion head on. Resulting conversations are often revealing and encouraging. To 'get into' this work, you might simply give every child three Post-it notes and ask them to write three questions about God they would like to get answers to. This starts it all off easily.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Spiritual – what's that?			
To be able to use a working definition or description of the spiritual, eg 'spiritual is about the deepest ideas we have about life', or 'spiritual is to do with our own lives, other people, God and the Earth.' To notice that different people find that different things are spiritual at different times.	**What is the spirit? What is spiritual?** ● Ask pupils to look at some works of art in which children have tried to show what their spirit means to them. There is a great selection on the website www.natre.org.uk/spiritedarts – the words matter as much as the images. A good way to introduce this is to select six images, ask pupils to be competition judges and rank them one to six for artistic skill and one to six for thoughtfulness. ● Tell pupils that musicians cannot agree what music is, but they all know about it, and can make it. 'Spiritual' is also a word that makes people argue sometimes, but a useful word. ● Teach pupils that being spiritual is about your own self, and how you fit the world together, about self, other people, the planet and God (if you believe in God). This is a useful 'working description.' Put it on a poster for the duration of this unit, and keep referring to it. There is a suitable graphic at the end of the unit. **Choosing spiritual images for myself** ● Use a collection of photos and postcards, spread out on desks around the room: include some of the natural world and its wonders, the environment and some of people of all ages and races. Put some religious pictures from different faiths there as well, and some that are more abstract. ● Ask pupils to walk round and think: Which four cards would I like on my wall? Which two are spiritual for me today? What would a person who cared about the spirituality of the earth choose? What would a person who cared about God choose? Children need to record their thoughts and share in a pair the images that were spiritual for them.	I can say what I think 'the human spirit' means (L2). I can make a link between the word 'spiritual' and some images (L3). I can describe why an image is spiritual for me (L3). I can show that I understand that people use the word 'spiritual' in different ways (L4). I can apply the idea of the spiritual for myself, simply (L4).	The descriptions of the spiritual given by Prof David Hay are all about 'relational consciousness' in relation to the self, others, the planet and the transcendent. This is the description shared simply with children in this activity. It is a hard concept of course – but no harder than many concepts we use in science and literacy.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Why is John Wesley famous? What were his biggest experiences?			
To explore four key moments in the life of John Wesley, learning some history and reflecting on his life's big experiences. To discuss the significance or meaning of his experiences. To respond personally to the ideas they have been learning. To think for themselves about reflection, belief and the experience of the warm heart	**Who was John Wesley? What were the big moments in John Wesley's life?** ● Pupils hear and work with the story of John Wesley (see the version on pp. 44-45 below - but the good teacher will tell it their own way). This version of the story picks out four key moments in his life, and sets learning tasks about them (p. 46). **What matters most in John Wesley's story?** ● Ask the pupils to say where, in the story, John Wesley might have felt unsure and where he felt sure/confident. ● Ask pupils in pairs to make a feelings graph for John Wesley, marking how he felt at different points in his story – better or worse. **Did John Wesley feel the presence of God?** ● John Wesley wrote about his heart warming experience in his journal. Show the quote to the pupils: "In the evening I went very unwillingly to a society in Aldersgate Street ... about a quarter before nine, while he [the leader] was describing the change that God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone." ● Ask pupils to make some judgements and think of some ideas. **Some people don't believe in God: what would they say to John Wesley?** ● Ask pupils some questions of wonder? I wonder: Can? Is? Could? What if? (Make up lots of relevant questions using these stem). How do other religions, and non-religious people react to these ideas? Do you think you have ever felt God warming your heart? Do you believe God warmed John Wesley's heart? ● Accept all the ideas pupils offer in response to these questions positively of course.	Develop sensitive responses to the story of John Wesley (L2). Describe how John Wesley felt at Aldersgate in 1738 (L3). Explore my own thoughts and feelings about the idea of the presence of God (L4).	Keep referring pupils to the description of the spiritual from lesson 1. Remember that there is never in RE an intention to coerce: this lesson is not aiming to influence pupil's beliefs or interpretations of experiences, but to help them form and express their own ideas.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
How do Christians use music in worship to express a variety of ideas and feelings to God and about God?			
To explore music as a means of expressing worship. To discuss the significance of this music to Christian communities. To learn about the special place music has for Methodist Christians. To respond personally to the music they have heard.	**Music: What is spiritual about music? How do Christians make spiritual music?** ● Listen to some contrasting pieces of music (The Planets by Holst, The Four Seasons by Vivaldi or contemporary music) allow the children to respond in drawing/'taking a line for a walk' as they listen (demonstrate this to pupils yourself). Respond in words or through dance or drama afterwards, considering what it made them think of and how it made them feel. Explain that music is important in creating moods and that Christians use music in worship to express a variety of feelings, especially about God and their spiritual lives. **What is a Psalm? What do Psalms express?** ● Collect a list of different feelings that children think worshippers might have. Explain that Christians are able to express their feelings to God. Then look at a variety of Psalms which express different feelings: Psalms 13, 23, 40 and 98 give a good variation. These could be used as literacy texts, alongside their RE use. They are poems. Children could write a Psalm/reflection/meditation in their own words with accompanying illustrations or add appropriate percussion (or use ICT music programs), working from one of the Psalms. ● Listen to a variety of Christian music that gives something of the message of the Christian faith. This could be either/both traditional or contemporary. **Methodist Music: listen and think.** ● Play pupils six short extracts of music for worship that are used by Methodists – include one that is a hymn by Charles Wesley, a modern piece, a children's song, a carol, an Easter song or some others. Give them a lyrics sheet to look at in pairs or threes. Ask them to help the minister: Which of these links to the following ideas: joy/hope/courage/love/worship/sorrow? Ask them to 'advise the minister' which ones should be used at a wedding, on a Sunday, at a festival or in a school assembly, and why. **Making judgements about music: what do you think?** ● Ask pupils to make some judgements: Who would use this music? Who would like it? What music would Christians play for a birth of a baby, a wedding, a funeral? Why? What would they choose for weekly sharing of bread and wine to remember Jesus, and for thanking God any day of the week? Why? ● Ask pupils some questions of wonder: I wonder: Can a song be a prayer too? Is all music spiritual? Could human life survive without music? What if there was no music? How do other religions, and non-religious people use music for their spiritual lives? Accept all the ideas pupils offer in response to these questions.	Develop sensitive responses to the ways music makes people feel (L2). Describe how music enables Christians to express their thoughts and feelings in worship (L3). Use music/poetry creatively to explore some stories and beliefs of the Christian faith for myself (L4). Explore my own thoughts and feelings about and through these art forms, applying ideas and methods for myself (L4).	Cross curricular linking: in Music pupils are to develop cultural and critical understanding through listening and evaluating music from a wide range of sources. RE is doing this in this lesson. Keep referring pupils to the description of the spiritual from lesson 1. iTunes - sized extracts of 20 seconds or so are good for this, but some longer pieces enable deeper appreciation. Teach pupils that Charles Wesley, John's brother wrote over 6,000 hymns. Many are still very popular today, including for example the famous Christmas carol "Hark, the Herald Angels Sing!"

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What happened after Jesus' death? A story of a journey on the first Easter Sunday			
To explore the meaning behind the story of Jesus' resurrection. To explore the idea of 'warmed hearts' in another setting. To think for themselves about the Christian belief that Jesus is alive today.	**Two disciples meet Jesus risen from the dead** ● Tell the story of two disciples who meet the risen Jesus on the road to Emmaus on the first Easter Sunday. Read the story in Luke 24. For an experiential RE approach, tell this as a guided imaginative story – a script for this is available. Note that this is the origin of Wesley's phrase about the warm heart: the two disciples describe the experience of the presence of Jesus like this: "Did not our hearts burn within us as we talked with him?" ● It will be useful for pupils to have a copy of at least a short section of the Bible text from Luke 24. They might annotate this in the same way as they work with texts in the literacy lesson. ● Ask pupils to imagine this story painted as a work of art. They might talk in pairs about the key moment of the story, and consider what colours and layout of figures they might create this work of art later. ● Show pupils some examples of paintings of this story – there is a very famous one by Caravaggio. Lots more can easily be found on the web, there is one available on the CD. ● Ask some questions of wonder: I wonder: What would it have been like to be there? Why do we still have Easter 2,000 years later? Did Jesus eat when he was back from the dead? Could someone really come back from the dead? Is this experience similar to John Wesley's experience? Accept all the ideas pupils offer in response to these questions.	Use creative materials to tell a story and identify a belief from the Christian faith (L2). Explore and describe their own thoughts and feelings about colour through these art forms (L3). Develop and show understanding of the way triptychs, banners, icons and/or stained glass windows enable Christians to express their worship, beliefs, thoughts and/or feelings (L4).	Keep referring pupils to the description of the spiritual from lesson 1. Expect them to be increasingly confident in using the word, through the many examples given. Ask of any work of art: Is this spiritual? Why? How does it show the spiritual? There is a copy of 'The supper at Emmaus' (shown on the next page) available on the accompanying CD.



The Methodist Modern Art Collection includes "The supper at Emmaus" by Roy de Maistre (1894-1968), painted in 1958. It is an excellent resource for this work.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Can we all choose things that warm our hearts? What can we learn from each other's work?			
To explore their own experience of things that warm the heart. To explore the symbolism of human hearts. To think about spiritual ideas for themselves	**Making 'Warm Hearts'** ● Give pupils four small paper hearts of different sizes, and in warm colours – yellows, reds and oranges are good. See the image on the next page. Tell them they are going to make their own 'warm hearts' by choosing some things that are important in their lives. ● Ask them to recall all the work done, and to think about what we have learned about warm hearts. You might give some examples of what warms your heart. ● Some categories will help: Sometimes our hearts are warmed by: ○ Relationships – is there a person in your family or one of your friends who does this for you? ○ Worship – religious people often feel warmed in their hearts by singing praise to God or by praying. ○ Music – most people use music when they need to feel better. What are your favourites? ○ Energy – some people warm their hearts by doing some physical activity – a sport, or a dance perhaps. Do you have examples like this? ○ Thoughts – some people choose to think about particular things when they need to warm their hearts. ○ A movie - many people use some kinds of favourite film in this way. ● Pupils talk with a partner about the four categories they want to choose, and select words and images to go on their four hearts. Then clip the four together concentrically, as the picture shows, and make a class circle time conversation to share them. Pupils don't have to share. ● Ask pupils if they would like to take these home, and make another one about an adult friend, parent or carer. Some could also make these for John Wesley or the disciples of Jesus they have learned about. ● This makes a lovely display.	Identify a simple idea about warm hearts (L2). Explore and describe their own thoughts and feelings through these activities (L3). Show understanding of varied ideas about warm hearts (L4).	Keep referring pupils to the description of the spiritual from lesson 1. Expect them to be increasingly confident in using the word, through the many examples given. There's a PowerPoint of examples to go with this lesson. Available on the accompanying CD.

My
Grandma

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What have we learned in this unit of RE?			
To reflect for themselves on their own ideas about spiritual life and self expression. To respond to the challenge of self expression of the spiritual in a way they choose.	**Expressing my learning: how can my own spiritual ideas be shared?** ● Spend some circle time with the class reviewing the unit and its stimuli. ● Ask each child to choose the things they learned the most from in this work. ● Put together a class book of examples of work, and invite another class to share it – perhaps with younger pupils through an assembly. **Challenge: Can you make a piece of creative work to express your own spirituality?** ● In association with the wider creative arts curriculum, enable pupils to plan, design and make a painting, poem, dance, drama or sculpture that expresses aspects of what they have learned. It might refer to the stories of Wesley or of the disciples of Jesus. ● Pupils might express their sense of the spiritual with reference to self, others, the earth or God (teach them the word 'the transcendent' if you prefer). ● This work will be enhanced by good modelling. **www.natre.org.uk/spiritedarts** showcases some brilliant children's work in the web gallery for the NATRE 'Art in Heaven' competition. You might look at the section on Spiritual Space in the 2010 Gallery, but there are other good starting points too. ● A gallery or exhibition of the pupils' work would be a great starting point for younger children to see in their work on 'talking about God' (Y1).	I can describe some things that express the spirit of Christianity (L3). I can show, using the right words, that I understand how different art works, stories, scriptures and statues express Christian belief (L4). I can express my own views about the ways Christian spirituality is expressed. I can explain different views as well (L5).	Use a broad definition of 'spiritual' for this work – model inclusivity so that anyone can be 'spiritual' whether they are conventionally 'religious' or not. This task meets objectives at L4 in the art curriculum: "making purposeful images and artefacts, drawing to express/visualise/dream/imagine."

The story of John Wesley in Eight Mini Chapters

Use this story to your class – there are some learning activity suggestions on page 46 (links with the unit on page 37).

Imagine a long time ago: before your mum was born, before your gran was born, and before your gran's gran was born – over 300 hundred years ago. Way back in 1703, in Lincolnshire, in the village of Epworth, a boy called John Wesley was born into a big family. He had nine brothers and sisters. There was no school for them to go to, but their mum and dad gave them lessons. People thought it was strange that they bothered teaching the girls to read: in those days it was usual for only boys to learn reading and writing, but Mr and Mrs Wesley wanted all their children to learn. As well as reading, they learned to sing and make music, and they learned the stories of the Bible.

One night, when he was only five, there was a terrible fire at the Wesley's house. Mr Wesley was first to see the flames, and he was scared: Mrs Wesley and the children were all asleep. He began to shout for help, and called his wife. They ran to the nursery, woke the children, and led them from the burning house. They had to run through the burning back door into the garden. But when they counted the children, there was one missing – little John was still inside. Neighbours came running to help.

Inside the nursery John woke up to see flames and smell smoke. Everyone else had gone – he was on his own, and very frightened. He looked out the window, and saw his family in the garden. He shouted for help, and his dad bravely ran back into the burning building to try and rescue his boy. But the staircase had burnt, and there was no way up to get little John. There was no time to run for a ladder.

The tallest neighbour had an idea: he got another tall man to stand on his shoulders, and the reached up to the window. With a terrible crack, the floor collapsed, but they were just in time, and they caught little John. He was saved.

John never forgot the night of the fire and the way he had been saved. As he grew up, he had the idea that he should try to do something good with his life. Perhaps he had been saved to do something important. He remembered that when the family was all safe, while neighbours were still running for water to fight the fire, his dad had knelt down to thank God. "Let the house go", he said. "God has given me all my children. That makes me rich enough."

John did not want to become a rich man. He decided he would become a church minister, and try to help other people in that way. He felt that if people knew about God and followed the laws of the Bible, then life could be good. He studied at Oxford University, and after a couple of years working as a minister in Lincolnshire, he went to Savannah in America to run a church there. On the voyage, there were storms: he was scared he might die in a shipwreck. John felt his faith should help him, but he was very frightened. He believed in hard work, and tried his best in Georgia – but things did not go well. He felt he could not do a good job in teaching people about God, and he experienced many troubles. He nearly married a woman he met in Savannah, in Georgia, but their relationship went wrong. His troubles upset him so much that he left America to return to England. He felt depressed and wondered if he would ever be any use to other people.

Back in Oxford, aged 34, John tried to work out what to do with his life. Most people would have said Wesley was a good minister, and tried hard to be a Christian in every way. But in his heart he felt cold and empty.

Some of his friends belonged to a Christian group that was new to John, and told him about their experience of feeling God's presence. He was intrigued, and went along to their meetings. He was searching for a way to feel close to God, forgiven for things he had done wrong and clear about how to live a Christian life.

One night, in 1738, at a spiritual meeting in London, John had an experience that changed his life.

He wrote in his journal: "about a quarter before nine o'clock, while the preacher was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone..."

This heart-warming experience became very important to John. He believed that he had felt the presence of God for himself. He started to trust in God in a fresh way. He believed that God's generosity would save him. It wasn't about how hard he tried.

Slowly, John began to teach people about God in new and different ways. He preached anywhere and everywhere. Thousands of people would come to listen to him speak in a town square, or on a hillside. On horseback he travelled all over England every year for many years, covering 20,000 miles a year to preach about the presence of God, and living life to help others. He set up societies for people who wanted to follow God like this: it made him unpopular sometimes, but he always cared for the poor and those that others did not bother about. He became famous with his brother for making music: Charles wrote over 6000 hymns.

Three hundred years after John's birth, it is amazing to find out what happened because of his life. All over the world there are Methodist Christians who follow his teaching about how to be a Christian – about 80 million of them. In England there are about 5000 Methodist churches. You can see statues of John Wesley all over the world – in America and Australia as well as lots in Britain. There have been two movies of his life story and there are even universities named after him. The BBC listed him as number 50 in their historical vote for the greatest Britons.

Story of John Wesley: Learning activities

1. Telling the story.

Good teaching will make the story come alive. Any teacher can do this in their own classroom. You might like to add some props, or use circle time strategies.

2. Ranking the events.

Ask pupils to think about what matters most in John's story. Is it: rescue from burning/going to America/ feeling a failure/horse riding round England/having 80 million followers/trusting in God/becoming a minister/ the warm heart? Discuss this in threes and report back.

3. Ordering the story.

Make copies of the story in eight parts as printed above on cards. Ask pupils to sort the cards into the right order.

4. Dramatising the events.

Put pupils into eight small groups, and give them one section each of the story to dramatise. Differentiate this carefully: some sections are more difficult than others.

5. Hard ideas: making sense.

Ask pupils to write their ideas about some difficult concepts in the story. You could chose: The generosity of God/a cold and empty heart/a warm heart/trying to follow God/ living a good life.

6. Simple Fact Quiz

a. When was John Wesley born? (1703)

b. How many brothers and sisters did he have? (9)

c. Where did the family live? (Epworth, Lincolnshire)

d. How old was John when he was rescued from the fire? (5)

e. What did Mr Wesley do after John was rescued? (Thanked God)

f. Name three subjects John learned when he was small (Music, RE, Literacy)

g. Where did John study? (Oxford)

h. Where did he go in America (Savannah, Georgia)

i. In what year did he come back to Britain? (1737)

j. Where was John when he felt his heart warmed by God? (at a meeting in London)

k. How many miles a year did he ride? (20,000)

7. Make up more questions: Interview John Wesley.

Ask pairs of pupils to make up three more questions about Wesley's story. They don't have to be simple facts – actually, it is best to make up the three questions they would like to ask John Wesley if they could.

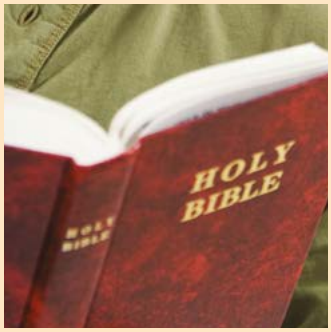
8. Suggest some answers.

Give three questions from one pair to another pair. Can they suggest how John Wesley might reply to these questions?

Religious Education

Year 6

Guidance in teaching **Christianity** *through planned units of work*



Commitment to Christianity:

Is it long ago and far away, or is it here and now?

This unit of work for Religious Education has been written as part of a project with the Methodist Church to provide some non-statutory exemplification of good teaching and learning in RE.

Commitment to Christianity:

Is it long ago and far away, or is it here and now?

Year: 6

About the Plan

This unit enables pupils to think about questions of value and commitment in human life, and consider their own commitments, learning from examples in Methodist Christianity. The unit uses learning methods focused on conceptual development. Teachers should plan to introduce the key concepts of the unit carefully and reinforce their use for learning through all the lessons.

This curriculum plan for Year 5 or Year 6 will make a significant contribution to understanding the gospel stories of the life of Jesus, using examples from the Methodist Modern Art Collection to show that Christianity's ancient beginnings now have global reach and have taken root in British Methodist life. The concept of commitment will be explored with reference to some examples which we will collect, showing what differences being committed to a Church can make, for young and old. The Methodist Covenant Prayer will be one example of a text of commitment – to be understood and as a basis for reflection. There will be a particular focus on commitment to social justice and fairness. Pupils will be able to explore and express their own commitments in the light of their learning.

Pupils are enabled, by various conceptual and active learning approaches, to think for themselves about questions to do with what matters in life. The unit works towards an understanding of personal commitment to values. Pupils will be able to understand the values people share, and the fact that not all values are shared. Pupils are encouraged to consider what can be learned from Christian story and art works for themselves, and at every point to explore examples and teaching referring to their own commitments, in the light of other people's ideas.

Where this unit fits in:

This unit will help teachers to implement the Methodist Church's intentions for RE by providing them with well-worked examples of teaching and learning about the theme of commitment focused on the learning needs of 9-11s.

Pupils will be enabled to clarify and apply their own values and express their own commitments. This unit contributes to the continuity and progression of pupils' learning by taking ideas about religious and other stories from earlier units further. The skill of applying ideas for oneself is at the heart of the learning process.

The unit builds upon earlier learning about Christianity, and anticipates further studies of religious and spiritual ideas and ways of life in RE.

Estimated teaching time for this unit: 10-12 hours.

Estimated time for this unit: 10-12 hours. It is recognised that this unit may provide more teaching ideas than a class will cover in 10-12 hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than covering everything

Key strands addressed by this unit

- Religious beliefs, teachings and sources
- Religious practices and ways of life
- Questions of values and commitments.

Attitudes focus: the unit provides opportunities for the development of these attitudes:

- **Self awareness:** being able to develop their own sense of self as they becoming increasingly clear about the commitments and values by which they live
- **Respect for all:** developing a willingness to learn from those who see things differently, increasing their ability to demonstrate respect for all
- **Open mindedness:** engaging in positive discussion and debate about values, including the views they disagree with, to demonstrate open-mindedness.

Contributions to spiritual, moral, social and cultural development of pupils

This unit enables pupils to develop:

- **spiritually**, by thinking about their own attitudes towards religious commitment
- **morally** by thinking about commitments and values and studying stories that express commitment and values. Higher-level work explores the consequences of our choices in terms of good and bad, right and wrong
- **socially** by working together in collaborative projects and activities. Higher-level work explores how commitments and values make a difference to our community and to society – the impact of morality.

Prior learning	Vocabulary	Resources
It would be helpful if pupils have: ● learnt that Christians try to follow the example and teaching of Jesus, as He shows them the way to live ● a clear idea that not everyone believes in God ● some understanding of how we often face choices where we must decide what is the right thing to do, based on the values we are committed to.	In this unit, pupils will have an opportunity to use words and phrases related to: **Specific religions: Christianity:** ● love ● forgiveness ● peace between people and God ● honesty ● prayer ● worship ● fellowship **Humanism** ● integrity ● love for the truth ● personal responsibility ● reciprocity ● atheism **Religious and human experiences:** ● choice ● good and bad ● right and wrong ● morality ● values ● consequences	**Teachers might use:** **Web and texts:** ● *Exploring Codes for Living* (Joyce Mackley, RE today, 2007) has useful materials for this unit. ● The National Association of Teachers of RE (NATRE) has two excellent web starting points for these issues: **www.natre.org.uk/spiritedarts** enables pupils to view and judge numerous works of pupil art on key biblical stories and spiritual ideas from young people. ● RE Quest - **www.request.org.uk** is a good site for KS2 pupils to explore Christian values. ● Online searchable sacred texts from different religions at: **www.ishwar.com**. ● Try **www.reonline.org.uk** for a good general gateway to RE materials. ● *RE Ideas: Christianity* (ed Draycott, RE Today) Copiable pack of 50+ lessons for KS2 Christianity ● The series *Exploring a theme in RE*' (editor Joyce Mackley), RE Today, includes volumes on codes for living and the journey of life and death, relevant to this unit. ● *Opening Up RE* series, volumes on Values, Belonging, Christianity, Easter, all from RE Today, (ed Fiona Moss), also have lots of relevant and practical material. **Artefacts:** religious artefacts for Christianity are available to purchase from: Articles of Faith (0161 763 6232) Religion in Evidence/TTS (0800 137525)

EXPECTATIONS At the end of this unit:	I can…
Nearly all pupils will be able to… (L2)	● retell some simple stories about commitment ● identify the values found in the stories ● suggest meanings for examples of the commitments Methodist Christians make ● suggest meanings in the stories they study ● respond sensitively and simply to questions about their own commitments.
Most pupils will be able to… (L3)	● describe different commitments simply ● simply describe some Christian ideas about being committed to God, including membership of a Methodist church ● use vocabulary such as 'values', 'right and wrong' and 'good and bad' ● make links between their own behaviour and their commitments ● connect up signs of commitment used by Methodists – eg Covenant Prayer, church membership, giving to charity, worship.
Many pupils will be able to … (L4)	● use a widening religious vocabulary to show that they understand similarities and differences between different kinds of commitment ● show that I understand questions about commitment from some works of art I learn about ● apply ideas about what really matters for themselves, including ideas about love, forgiveness, truth, consequences and honesty.
Some pupils will be able to… (L5)	● explain different expressions of commitment clearly and thoughtfully ● explain the impact of biblical ideas on contemporary Christian practice, including examples from Methodism such as the work of All We Can or the use of the Covenant Prayer ● express clear and thoughtful views on questions about their own values and commitments ● explain different views of Christian commitment, with reasons and examples.

ASSESSMENT SUGGESTIONS: A possible final assessment task:

A formal assessment of each pupil's work is neither required nor desirable for every RE unit. Continuing use of assessment for learning methods is best. Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range. Suggested task:

Creating a statement of their commitments and the impact these have in life.

- Look together at the ways some of the religious artists featured in the Methodist Modern Art Collection were committed in making their paintings.
- Review the discussions and work pupils did from the 'Everyone's Committed' game, and remind them of how commitments are shown in action.
- Ask pupils to create an expression (Poem? Art? Writing?) of their own commitments, including religious, spiritual or moral commitments. Ask pupils to discuss their first ideas with other pupils and refine them, coming up with a well-expressed end product.
- Give the pupils time and space to express themselves – it does not need to be a lengthy piece of work, but aim for depth, thoughtfulness and clarity – hallmarks of good RE.

Gifted and talented pupils:

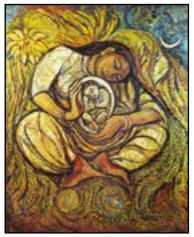
To extend this work, ask pupils to compare their commitments with the commitments of Jesus as seen in the six Bible stories they study, or the commitment of the artist whose work they have been looking at.

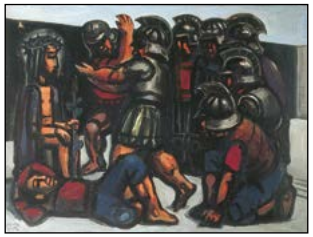
Learning objectives	Teaching and learning	Learning outcomes	Points to note
Commitment: What's that? What are we committed to, and how does it show?			
Pupils should learn: to use the idea of commitment with confidence in their RE work, from taking a number of examples to build up their understanding of commitment, including religious/Christian commitment.	**What is commitment? How does it show?** ● Put large letters onto cards: **C-O-M-M-I-T-M-E-N-T-S**. Ask 11 pupils to stand up with one letter each. Can they get into the right order to spell the word? Give another group, and a third group the chance to beat their time. It's easier if you are committed to teamwork! Can they see any other words in these letters that help to do a task? (Maybe NICEST, TIME – see what other words they can make: TINTS /COMETS /TENTS /NOTE /MOMENTS/COINS/MOST/SCONE/ COMMENTS/MITTENS). Have some fun with the letters as a way of doing some teamwork. You can make teams of six pupils, with two letters each, involving the whole class. ● Ask pupils to think about some jobs that require a lot of commitment. The language of sport is often where this is most evident. What difference does it make to a footballer, an Olympic athlete, a gymnast, a cyclist if they are really committed? How does it show? ● Ask pupils to consider: Is everyone committed to something? The answer is probably yes. We can work out what a person is committed to from the way they behave. Remind them of any faith story they have studied in RE recently and ask: Who in the story was committed? What to? How did it show? **A Christian minister might be committed to:** ○ Doing what the Bible says ○ Praying daily ○ Serving the needs of the community ○ Raising funds for good causes ○ Trying to follow God. ● Which of those might matter most? Ask pupils what signs of commitment they can see in certain jobs (fire officer? cleaner? school cook?). What about the lives of some people they admire: Taylor Swift, Daniel Radcliffe, Bradley Wiggins, Wayne Rooney, any more? **Monopoly money: imaginary fun.** ● Use a stack of monopoly money for this. Appoint one pupil a 'lottery winner' and give them all the money. Tell them they have decided to give this much away to people in need or to worthy causes. ● Ask the other pupils in threes to prepare one of their number to 'pitch' for some of the money. They get five minutes to prepare an imaginary story (Are they ill? Will they help others in great need? Do they save donkeys from destitution? Could they cure a serious illness? Bring joy to people suffering in some way?) ● Then they have 90 seconds to pitch their idea to the 'lottery winner'. When eight or ten 'pitches' have been heard, the lottery winner says who will get the money. It shows what their commitments are.	Pupils to be able to say "I can…" suggest the meaning of commitment (L2) respond sensitively to examples of people's commitments (L2) describe three different examples of commitment, and say how they make a difference to life (L3) apply ideas about commitment for myself to new examples, showing a good understanding (L4).	These introductory activities may seem a little distant from the core aims of RE – but they help, in this unit, to embed understanding of the key concept. Good teaching will alert pupils to links to Christianity at every point.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What can we learn from the game 'Everyone's Committed'?			
Pupils should learn: to use a speaking and listening strategy to clarify the commitments that matter most to each pupil, and explore the fact that different people have different commitments to think for themselves about what difference our commitments make.	**Everyone's Committed: a speak and listen game for learning** ● Use a set of game boards and cards that list many commitments including some religious ones. This is published by *RE Today* and available to Methodist schools (pp. 69-70). ● Ask pupils in groups of three or four to play the game in discussion for thirty minutes: they will create a pattern of commitments showing the things pupils in the group care about most, and they will talk over the commitments that others hold, but they reject. ● Ask pupils to say why they have selected the ones that they put in the first group: what makes these commitments most important? What difference do these commitments make? ● Talk as a class about which five commitments a Christian might put top of the list, and why. You could compile the answers to this on the whiteboard. There will be many different valid answers. Ask pupils if they can suggest which five would have been Jesus' top commitments. ● Ask pupils to complete a writing task that identifies their own five top commitments and suggest some simple reasons why they hold these. Ask them to identify the impact of the commitments on what they do: eg "I'm committed to looking after my rabbits, so I clean their hutch even though it is smelly." "I'm committed to God, and this shows because I go to Church, and I also try to be kind to people." **My first commitment is to...** / **This matters to me because...** / **I show I'm committed when I...**	Pupils to be able to say "I can..." describe some things Christians are committed to simply (L3) use concepts like 'more important' or 'less significant' to describe the impact of commitments on life for myself (L4) clearly explain the impact of my own commitments and those of others (L5).	This kind of RE activity makes a large contribution to SEAL work, PSHE and Citizenship, and speaking and listening skills are used as well.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
All We Can: Can it change the world?			
Pupils should learn: that All We Can is one of many international development agencies, committed to working for the world's poorest people in the name of Jesus Christ about a story from Ethiopia in which people are changing their own lives with help from All We Can and its partners to think for themselves about how those most in need can be helped to a better life.	**Bees and trees in Ethiopia: a story to think about** ● Use the All We Can Partners story (p. 66) with your pupils. Teach them about the way the story shows commitment from people who make harvest festival donations, from those who train farmers and from the farmers themselves. Keep asking pupils how commitment is put into action. ● Show pupils some sayings of Jesus: "Whatever you do for the least of the brothers and sisters of mine, you do it for me." "Love your neighbour as much as you love yourself,'" "If you have two shirts, give one away to a person who has no shirt"'. What was Jesus committed to? Do the children think that All We Can's work in Ethiopia would please Jesus? Are All We Can putting his teaching into action? **Questions and activities – ways to use the story:** ● Cut up the story into six parts and ask a group to sort it out: what is the right order? ● Ask children: What problems are there in the story? What solutions to the problems are there? ● Discuss: Is it more important to feed starving people or to help people in need to help themselves? Why? ● Make a list of seven things SUNARMA is doing to help people with their problems. Which one is best? **Responding with a prayer or reflection** ● Create a poem or prayer to thank God for the work of All We Can and SUNARMA. ● Use an outline of an apple and/or a honey pot. Ask children to write their reflections and prayers onto these images, and make a display of all the ideas. ● Make links to the school's charitable activities or the harvest festival as it may be celebrated in school or in local churches. What are the best ways of saying thanks for the beauty of our fruitful world?	Pupils to be able to say "I can..." respond sensitively to a story about world development (L2) describe how All We Can help people in a poor part of Ethiopia I can make a link between what Jesus said and helping needy people (L3) apply ideas about generosity and commitment for myself (L4). 	All religious communities are committed to helping those in need. There are many charities that do this from different religions, and All We Can co-operates with other partners wherever that helps.

Learning objectives	Teaching and learning	Learning outcomes	Wider learning opportunities / points to note
How do paintings by Christians today express beliefs about Jesus and the worship of God?			
Pupils should learn: that five artists works, found in the Methodist Modern Art Collection, all show the artist's commitment in action that stories from the life of Jesus are often used to create works of art, which are themselves examples of commitment that art can be sacred and spiritual for believers understand the variety of symbolic meanings in paintings.	**Looking at six stories of Jesus shown in works of art: what do we notice? What do we like? What is going on?** ● The Methodist Modern Art Collection is the main resource for this lesson and the two that follow. It can be seen online in the excellent website: **www.methodist.org.uk/static/artcollection** ● Through five paintings (thumbnails below) of key stories from Jesus' life (nativity, flight into Egypt, washing the disciple's feet, trial, crucifixion), pupils will explore texts, images and the relations between them. These five images are available on the accompanying CD. This is rich learning material. Here's one approach. Put the class into five learning groups. Each group has one picture, and the accompanying biblical story. Their job is to create a 'what happened next?' image, in the same style as the artist's work they are looking at. So, for example, the nativity painting might lead to a painting of the visit of the shepherds. The crucifixion painting might lead to a resurrection painting. **Investigating art works and presenting to the class** ● To do the task, pupils will need to investigate questions like these: What did the artist take from the Bible? Add to the Bible? How does the painting make sense of the story? What is the style of this painting? It is good to focus the work by asking: What is this painter committed to? Jesus? Colour? The Bible? Pattern? Clarity? Depth? ● When the task is done, the group must make a short presentation to the class, in two parts. First, in 90 seconds, explain all about the painting they looked at and the story behind it. Second, using the image they have created, explain what happened next. ● After hearing about all the pictures, ask children to think in pairs about these two questions: Why is it a good idea to have a Methodist art collection? If they had to sell some paintings to raise money, which would be the last one to sell, the most important one to keep?	Pupils to be able to say "I can…" describe some ways in which art can express commitments, beliefs and emotions (L3) describe and show that I understand the ways in which some Christian artists express their beliefs about Jesus through their work (L3/4) work in a team to express some views, beliefs and ideas of our own in a piece of art work that is spiritual (L5).	There are cross-curricular links with art and design, using the correct colours, styles and textures for painting images of Jesus. These works are all from the twentieth century – the activity is about the art of faith in the contemporary world. The paintings are laid out in pupil response sheets for schools to use, asking deep questions. They are best tackled in pairs. Available on pages 74-79. Colour versions of the pictures are available on the accompanying CD or online.





Learning objectives	Teaching and learning	Learning outcomes	Points to note
Why do Christians think Jesus is an inspiration? How does being committed to Jesus make a difference?			
Pupils should learn: to weigh up different factors in describing the inspiration Jesus gives to Christians to describe and express pupils' own ideas about Jesus as an inspiration.	**In what different ways have artists expressed their beliefs about Jesus?** ● Ask the children to suggest why people engage in artistic activity: why did the artists do the paintings? ● Study reproductions of famous artists' portrayals of the life, death and resurrection of Jesus, and his teachings. Explore how they use symbolism, colour and texture to express meaning. Compare a range of traditional and modern art. Explore by questioning. How does the work of art make you feel? How do you think the artist felt? How are images used to teach religious beliefs, to instil moral values or to inspire passions? How much do artists try to illustrate religious texts authentically or present personal interpretations? What is the artist taking from the Bible, and what is being added to the Bible? ● Children could paint their own images of moments from the Gospel narratives they choose themselves. Make links to the art curriculum to find appropriate time, resources and skills for this activity. Use the Interactive Whiteboard (IWB) to explore the pictures you choose – the searchlight tool is particularly good for this. **Five factors weighed up** Use an outline of a pie chart for the first part of this final activity. Teach pupils that there are five reasons why Jesus inspires people to be committed to following him. Does the inspiration come mostly from: ○ Jesus' life story? ○ his teachings? ○ the ways he helped people to be happy? ○ his miracles? ○ his death and resurrection? ● Ask pupils in pairs to 'slice the pie' – giving different weightings to the five different factors, and writing notes to explain their judgements. Share responses on the IWB, and create a class version of the chart. ● Then ask pupils to write a more personal piece, in response to these prompts: ○ I think Jesus inspires Christians because… ○ Three things I have learnt from finding out more about Jesus are… ○ One thing I think is inspiring about Jesus is… ○ Another person who inspires me is… ○ This person is similar to/different from Jesus because… (These can easily be made into a writing frame with some choices built in to it, or some flash cards for discussion in groups).	This class activity gives the teacher significant feedback, and enables pupils to come to simple conclusions of their own Can they describe how people are committed to Jesus? (L3) Can they use the right words to show their understanding of commitment? (L4) Can they explain their own views, with a simple reason, for their ideas? (L5).	Some of the titles Jesus is given by Christians: Son of God, God come down to earth, Christ, Lord. Using these titles to describe Jesus shows commitment. How?

Learning objectives	Teaching and learning	Learning outcomes	Wider learning opportunities / points to note
What kind of image of Jesus for the twenty first century would pupils like to create? Might it be inspiring to others?			
Pupils should learn: to express their own ideas, understanding and insight into the meaning and significance of Jesus' life and teaching in a contemporary context.	**Image making from commitment: creative ideas** ● Pupils are to imagine that they have been asked by a local church to design a new work of art – it could be a mural, or a painting, or a stained glass window. The church wants the art work to **express Christian commitments in the twenty first century, but also to refer to Jesus' teaching and example**. ● Their design needs to be eye-catching, inspiring and informative and show the importance of Jesus for Christian commitment today. It should use a saying or verse from one of the Gospels as its title (give pupils a choice). Pupils to write an explanation of why their design is a good one (less than 100 words). ● Titles could be: ○ "Come to me and I will give you rest" ○ "I am the Bread of Life. I am the Light of the World" ○ "If you want to be my disciple, you must take up your cross and follow me." ○ "Father, forgive them, they don't know what they are doing." ● This task enables links to the art and design curriculum. Work with perspex, cut foil or translucent tissue paper is appropriate for stained glass – how about a large MDF sheet for a mural, or smaller scale but good quality artist materials for other kinds of painting? Good materials help pupils achieve good results. ● Point out to pupils that one thing school asks is that all children are committed to doing their best work – not just in RE! Ask for and expect 100% effort here. ● **www.natre.org.uk/spiritedarts** is a great reference point for this – ask children to look on the web gallery, and choose, cut and past three works of art about the life of Jesus they really like. There are hundreds of examples of pupils' work to choose from.	Pupils to be able to say "I can…" describe my designs for a work of creative art that expresses reasons why Jesus is inspiring (L3) apply and express my understanding and ideas about Jesus as an inspiration (L4) explain how my art work shows what different people think about being committed to Jesus (L5).	A package like 'Kids Paint' can be used to make initial designs ideas. Links to NC Art and Design 2c: "use a variety of methods & approaches to communicate observations, ideas and feelings, and to design and make images and artefacts."

Learning objectives	Teaching and learning	Learning outcomes	Wider learning opportunities / Points To Note
The Covenant Prayer: what can we learn?			
Pupils should learn: that Methodist Christians have a special service once a year to give their whole lives to God. that a 'Covenant' is a serious-minded two sided promise or agreement. that the special Covenant Prayer is said by free choice, by many Methodists.	**A famous new year prayer from the Methodist Church** ● Methodists hold an annual Covenant Service to celebrate all that God means to them. They affirm that they will give their whole lives and all their choices to serve God. This first began in 1755 – over 250 years ago. Most churches hold the service in the New Year, but some hold it in September, at the beginning of the Methodist year. The traditional Covenant Prayer makes it very clear that this commitment is a serious one. It is about giving your whole life to God. Most people find it quite tough to say it, and really mean it. But the prayer is so central to the Christian life that other Churches also use it as a way of showing commitment to God. ● Many people like to think they belong to themselves. But this prayer is about doing what God wants, not what we want. Would you dare say it? It can feel very hard to give up our own choices, but this prayer is like a love poem to God. It is only said by choice! **A movement pattern for the Prayer** ● Ask pupils to make a chant of this prayer, and a movement pattern to go with it. Get them to work in small groups of about eight for this, and perform their chant and movement pattern to others in the class. **A poetry activity** Ask pupils to write a seven-sentence poem using the stems from the prayer. Tell them it is a poem about a turning point in life. For example: I am no longer... In all that I do...When there is...When I am...When I have...I willingly...May it be... Or alternatively use these sentence starters: I am no longer... Line me up with... Let me be... Give me... I freely give... So now... Let it be... Use this as a possible starter. They could write for themselves, or in role – Harry Potter, Bart Simpson, David (and Goliath), Mother Teresa. **An art activity** can you create a work of art to illustrate the meaning of one line of the prayer? Different pupils do different lines and put them all together in a book or on a PowerPoint or Prezi sequence.	Pupils to be able to say "I can..." suggest the meaning of some lines in the Covenant Prayer (L2) respond sensitively to the idea of giving my life to God describe what happens at a Covenant Service (L3) describe what it means to give your life to God make a link between my commitments and Christian commitments apply ideas about commitment and choice for myself (L4) explain the impact of a Covenant Prayer on a person who tried to live by it (L5).	The Covenant Prayer is in some ways a key text for Methodist Christians because it shows how the relationship of a believer in God makes an impact in life. It's a serious commitment, and this lesson is at the heart of the unit. It does require careful thinking! There is a powerpoint on the Covenant Prayer available on the accompanying CD and a worksheet on page 81.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What can we learn from Methodist commitments to membership, to young and old and to personal and shared prayer?			
Pupils will learn about the expressions of commitment found in Methodist Christianity. They will consider numerous big questions and develop the skills of investigation as they seek answers	**How do Methodists show commitment to old and young?** ● Explore how youth work has been part of Methodism for years: do a case study on the annual children's and youth assembly. Pupils could collect stories from people who have committed to that and to being a 'rep' at the Methodist Conference and why that commitment is important to them. Pupils could discuss why they think a church should be committed to young people: should young people have a say on what happens in the church? If they were going to organise a 'church conference' what sort of programme would they put together? What portion of time would they allocate to worship, discussing finance, making decisions about issues, studying the Bible and so on? What decisions should adults make and what decisions should children make? ● **Commitment to the old:** do a case study of the work of Methodist Homes (MHA)– what does this say about Christian beliefs? About the value of people? Is it true that older people are sometimes excluded in our society? Why is this such a bad thing? Pupils could think about whether it is important for churches to support care homes for older people. **How do Methodists show their Christian commitment through membership?** ● Tell a story of a young person and why membership into the Methodist Church was important to them – showing commitment to a local church as well as to Christ. Look at examples of the membership card through the ages and the different symbols and pictures that have appeared: discuss which they prefer and why. Ask pupils to imagine the membership 'card' of the future – would it be an App for the phone, rather than a card? Would it look different? But how would it have the same meaning? ● **Look at the four *Our Calling* statements** inside the membership card which is what you commit to when becoming a Methodist member. Design your own membership card (for church/school/club?): What statements would you put inside to commit to? What symbols would you put on the front and why? How important is it to have a membership card? In what ways could it help people (think of all the other membership cards that they or members of their family might have eg gym membership, Tesco club card, local youth club)? ● **Is it good to be committed to Wesley's rule of conduct:** *"Do all the good you can. By all the means you can. In all the ways you can. In all the places you can. At all the times you can. To all the people you can. As long as ever you can."* Pupils could explore what they think about this and whether it is a helpful guide. A great way to introduce it is to have a knee-slapping chant. Teacher as leader uses the seven lines of the rule and says one word to each knee-slap. Pupils reply with a line at a time in unison. Give the pupils a minute to think of what it means, then do it again – can pupils lead? Add a new line about goodness?	Pupils to be able to say "I can…" respond sensitively to examples of Methodist commitments (L2) link up what people say matters to them with their behaviour (L3) use the vocabulary of Methodist commitment to explore how and why Methodists seek to help the young, the old and their own church, and to show I understand hard questions about praying (L4) explain the impact of commitment and of prayer on different people, giving reasons for my ideas (L5).	A PowerPoint resource will be available that compares Methodist membership cards through the ages – and explores why the ticket of membership is a good symbol for commitment. The website of the Methodist Peace Fellowship is a good place for teachers to look to get information for this. **www.mpf.org.uk**

If pupils chant this, it is fun. Have a group leader to get it going. Choose or create an illustration for each line.

Do all the good you can.
By all the means you can.
In all the ways you can.
In all the places you can.
At all the times you can.
To all the people you can.
As long as ever you can.

- Explore some **stories about Methodists who have shown commitment**, both past and present eg Thomas Stephenson who founded the National Children's Home, which is now called Action for Children. Someone from the Methodist Peace Fellowship is also good to study.

What does it mean to be committed to prayer?

- The **Methodist Prayer Handbook** is based around a different theme each year – some prayers included are from young people – study examples of these with pupils. Ask pupils to write some prayers, reflections and meditations of their own – they could make a class book. Here are some occasions to aim to include: Covenant Services/the anniversary of your Baptism/New Year/Lent/Good Friday/Easter/Summer Holidays/the start of a new term or school year/a time of bereavement/the birth of a child/a wedding/a silver wedding anniversary. Here are some themes for prayer: global justice/peace harmony between religions/the Holy Spirit/community life.
- **Questioning prayer:** Run a 'P4C' style enquiry into questions about prayer: Which of these questions would the group choose to study? Does prayer work? Why do some people pray daily, others never? Does answered prayer give evidence for God's reality and love? Does unanswered prayer give evidence that there is no God? If you were God, what kind of prayers would you answer? Can prayer heal people? Is prayer in all different religions mostly the same or mostly different?

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What can we learn from discussion and drama about good and bad, right and wrong?			
Pupils should learn: to use dilemmas for learning, noticing and reacting to difficult cases of right and wrong, good and bad to build up understanding of the concepts of fairness, justice, forgiveness and free choice through speaking and listening and drama work.	**Class discussion to clarify ideas** ● In a learning circle (10 is better than 30 if possible) each pupil gives their response to the words fairness, justice, forgiveness and freedom (eg justice is...., freedom is...). ● In groups consider a moral dilemma or issue which may have drawn from reports from the local press or from issues within school (eg a report on a court case involving burglary, a bullying incident in the playground, an example of vandalism or cruelty to animals). ● Discuss what happened and what the consequences were. What are the pupils' reactions to these? Why do they think people acted like they did? Do they act like that? Why do they or why don't they act like that? What stops them? Was there justice involved? What choices (freedom) did those involved have? ● Introduce the idea of freedom of action. Each individual is free to choose how they act in most situations, but the decision about what to do in any given situation is based on beliefs about the situation and the consequences of the action taken. **A group drama improvisation activity** ● Give pupils in groups of six-eight the opening to a dramatic situation eg there is a robbery, or someone is hurt, or animal cruelty is discovered. Ask the group to discuss the situation, and especially to think about good and bad reactions to it. ● Get the group to carry on the story through a simple drama, making up two different endings. One ending should show what happens if 'good rules' are kept. The other ending shows what happens if 'good rules' are broken. The whole class can enjoy the performances of different groups.	Pupils to be able to say "I can..." respond sensitively to aspects of the drama activity (L2) link up actions and their likely consequences in our drama and discussions (L3) use the vocabulary of justice, freedom and forgiveness to show my understanding of questions of value (L4) explain the impact of values on different people, giving reasons for my ideas (L5).	The concepts of fairness, justice, forgiveness and freedom are central here. Teachers should introduce them carefully.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What codes for living do Christians try to follow?			
Pupils should learn: to think carefully about the Christian ideas of values such as love and forgiveness to continue to think about the idea that values show in what people do to begin to understand that the impact of our values can make people happy – or unhappy to make thoughtful connections between experiences, beliefs, values and behaviour (L4).	**Learning about Jesus' values from two texts from the Bible** ● Read with children the account of love for the neighbour that introduces the story of the Good Samaritan (Luke 10:25-37). ● Also read the account of the crucifixion, in which Jesus prays for forgiveness for those who killed him (Luke 23:32-35). Look at the two texts for similarities in Jesus' values. ● Discuss what kinds of values Jesus wanted people to follow, and how he 'showed a path' (as Christians believe). ● Ask the class what the values of Jesus seem to be in the stories. See if the pupils understand that the values of Christianity include love, forgiveness, peace between people and God, honesty, prayer, worship and fellowship (togetherness). **Values trees: roots and fruits –a big picture** ● Talk first about actions and what leads up to actions – illustrate the idea that values or motives lead us to act with a story from school life. Connect a value to an action: value, generosity, action, charitable giving. Value: respect; action: interfaith talking. Value: Courage; action: confronting injustice bravely. ● Jesus, several times, compared actions to fruits. The roots are down inside us, hidden thoughts and intentions, but what you do shows what you value. Give pupils in threes a huge sheet of paper – maybe from a flipchart. Ask pupils to create an image of a tree (or prepare these if it will make it easier – just a pencil outline can really help), showing its roots, trunk, branches, and carrying fruits as well. You might give them little card fruits of different kinds – apples, bananas, grapes and melons. ● Write onto the fruits the words that they choose to represent good actions. Ask them to think about what leads to good actions, and write some of these things onto the branches, the trunk and the roots of their trees. Does having a strong family lead to good actions? Does being loved help us to love others? Can a friendship make it easier to be friendly (only sometimes?)? ● In circle time, compare the different trees pupils have devised, and consider carefully the links between thoughts, words and actions. ● This activity could be done as a class display – each pupil making fruits for the values tree, which is a whole class piece of work.	Pupils to be able to say "I can…" make links between thoughts and ideas and words and actions, suggesting how thinking can lead to action (L3) consider moral questions about whether there are 'bad thoughts' and understand the impact of ideas on behaviour (L4).	This work links with the literacy strategy. The two texts from Luke's Gospel are suitable for work on narratives or stories from a different culture.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Why do some people say they are most committed to peace?			
Pupils should learn: to understand more deeply that peace is valued by many non-religious people who want to live for the wellbeing of all and by Christians, but peace is not always easy to build to deepen their understanding of the impact of values on life to think about what it might mean to be committed to peace.	**Exploring one value that Christians share: commitment to peace** ● Think about someone you know who is a peacemaker - take turns to name the person and say why. Make a 'peace tree' using three different kinds of leaves, one kind for people who make peace, one for ideas that make peace and one for the good things peace brings. Pupils write their ideas on leaves: "To make peace in the world I will... We all should... Nobody ought to..." ● Invite a speaker from a charity to talk about how they bring 'peace' to others, the symbol of their organisation, the work they do and why (eg NSPCC, Action for Children (formerly NCH), The Salvation Army, OXFAM, Christian Aid). Ask the speaker about how religious and non-religious people can cooperate for peace. ● Work with a collection of symbols from various organisations and discuss what they mean - make your own symbol for an organisation that works for peace. ● Plan and present a school assembly/celebration on the theme of peace using symbols, songs, dance, music, art, readings studied/written in other lessons above. ● Pupils write their own peace meditation/prayer/song using a famous prayer/song/poem as a model or frame (eg Make me a channel of your peace/the Lord is my shepherd/give peace a chance/a Christmas carol, Ebony and ivory). Use this literacy task to explore non-fiction writing skills and adjective vocabulary. **Are you committed to peace?** ● Ask all the children to think about their own answer to this question, and write some reasons for their answer onto strips of brown paper. These can be made into 'roots' for the tree: peace only grows where people are committed to it. ● Collect the work together in a class book, celebrating the value of peace, and the pupils' achievements in RE.	Pupils to be able to say "I can..." describe some ways people try to increase peace (L3) use a wider vocabulary to show my understanding of the idea of peace, and suggest ways to build peace in our society (L4) explain reasons why I hold my views on what makes a peaceful society (L5).	Deepening conceptual learning: help pupils to see links between concepts, asking 'can there be peace without freedom, or without justice?' These hard ideas often emerge from pupils work when a 'philosophy for children' approach is used for RE.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Can we create a code for living that will help the world?			
Pupils should learn: to draw learning about values together and express ideas of their own about how values can make a community happier.	**Making a code for living: what are we committed to?** ● Look at some 'codes for living' that Christians try to follow together, such as the Ten Commandments or some verses from the New Testament – Romans 12:9-16 is a good text for this. Ask pupils – working alone or in a pair – to come up with five-ten sentences that would make good rules for a happier world. A simpler version asks for 'a happier town'. They may re-use ideas from Christian teaching, but should also add their own ideas and expression. ● You might set this task 'on a desert island' to enable children to see that their own community is the one that they should think about. If you do this, then hide cards that say the pieces of moral code all around the drama space, and have them begin by finding them. Are they as useful as finding water and food? Maybe! ● Ask pupils to discuss their first ideas with other pupils and refine them, coming up with ten or less good rules or ideas they all agree with. Ask them to give reasons for their choices. ● The 'Ten Commandments' were written on 'tablets of stone'. Give the pupils time and space to express their rules or ideas with dignity and high quality – whether through art, calligraphy or ICT. ● Ask about the impact of the rules or codes for living they would expect: what would help people to keep to these codes, and what would be the right thing to do to stop a person from breaking the codes for living? **Creating a statement of their commitments and the impact these have in life.** ● Look together at the ways some of the religious artists were committed in making their paintings. ● Review the discussions and work pupils did from the 'Everyone's Committed' game, and remind them of how commitments are shown in action. ● Ask pupils to create an expression (poem? art? writing?) of their own commitments, including religious, spiritual or moral commitments. Ask pupils to discuss their first ideas with other pupils and refine them, coming up with a well expressed end product that benefits from drafting and redrafting. Good links to literacy can be made here. ● Give the pupils time and space to express themselves – it does not need to be a lengthy piece of work, but aim for depth, thoughtfulness and clarity – hallmarks of good RE.	Pupils to be able to say "I can…" respond to questions about values for myself with some sensitivity (L2) describe some rules I think are good and make links between values and their impact or consequences (L3) consider questions about rules for living for myself, applying ideas about commitment from Christians and others for myself (L4).	This task can be used to assess pupils' progress if such an opportunity is planned, or can be tackled as a whole class. Note that both Christians and other people are a bit hostile to just 'keeping the rules' for their own sake. Is it a better idea that choices are made out of love and respect, rather than just 'doing as they are told.' Consider why this is important with your G&T pupils! 10 -11 year olds are ready for this in their moral development.

Resources

The resources on the following pages provide materials for the classroom. Permssion is given to photocopy these pages for use in schools. The worksheets on pages 74-79 are accompanied by jpeg versions of the images on the CD. A powerpoint also supports the work on the Covenant Prayer on pages 80-81.

Committed to reducing hunger: A story from All We Can

Sweet Success in Ethiopia

Kindu is a 48 year old dad. He has two children with his wife and they adopted another boy too. Years ago, he learned to keep bees and make honey for sale, to get a little money and feed the family. But Ethiopia is a poor country. Kindu's district of Dibele used to be full of trees, but people cut the wood to sell, and the soil became rocky and dusty. Things didn't grow so well.

Harvest: Time to say thank you

Danny, aged ten, went to church one Sunday in October. His mum gave him a bag of apples and some honey to take. "Why am I taking these?" he asked. "It's harvest," said mum. "There will be a sale of gifts, so we can help people who are in need." Churches in Britain send money to All We Can at harvest time. It is a time for Christians to thank God for the goodness of the earth. One way to do this is to help those with too little to eat. Another way is to support people to work for their own futures and so they help themselves and their families.

All We Can gave money for training to bee keepers

The charity SUNARMA works all over Ethiopia to help people who are poor. It doesn't just give out food. SUNARMA helps people to look after themselves. It's a hand up, not a hand out. When they found out that Kindu was keeping bees, they helped him by showing him a new kind of hive, and they helped him to breed some stronger bees as well.

More honey and being a good neighbour too!

After going on a SUNARMA training course, Kindu became a better honey famer. He says "From the training I learnt how to choose better breeds of bees and how to manage the bees. I also got two modern beehives. Now I am gaining the honey! I have learnt to breed with the queen bee so now I can also give her to other farmers who are my neighbours. They can also breed bees. I am very glad to be an example so that others can learn to keep bees and have this experience also."

Not just bees! Trees and water too!

SUNARMA has been trying to make the land more fruitful in Dibele. More trees make a big difference, so they have planted over a million saplings! Another way to help is build a water channel so that water flows to where it will help crops grow. Then farmers can get two harvests a year instead of just one. In one community 250 people each gave what they could: rocks, land, a few days work: now they all enjoy water all year round flowing to their fields.

Better beehives, more honey.

Kindu says, "When I had my old beehives, I got about four kg of honey a year from them." The modern beehives that SUNARMA gives to the honey farmers have three layers in them. Lots more bees live in them, and make lots more noney. "Now," says Kindu, "I get about 30kg of honey every year – seven times more than before. I can sell the honey at a good profit, and use the income to buy more food and better clothes for my children."

Look at the website of SUNARMA, the Ethiopian Partner of All We Can: http://www.sunarma.org/Success-Stories/
Ask some high achieving pupils to choose another story of their work to tell the rest of the class.

Here is another story: Metaferia is 35 years old and lives in Shola Meda village in Ethiopia with his wife. They started growing apple trees with help from SUNARMA and their first harvest was 32kg of apples in 2010. The next year his trees gave 55kg of apples. He keeps some for his family to eat and sells the rest. In 2012 Metaferia started grading his trees to make them even more fruitful. SUNARMA trained him to do this. Now he has 30 trees, and will get more apples than ever next year.

Questions and activities – ways to use the story:

- Cut up the story into six parts and ask a group to sort it out: what is the right order?
- Ask children: What problems are there in the story? What solutions to the problems are there?
- Discuss: Is it more important to feed starving people, to help people in need to help themselves? Why?
- Make a list of seven things SUNARMA is doing to help people with their problems. Which one is best?
- Create a poem or prayer to thank God for the work of All We Can and SUNARMA.

What are your commitments?

A powerful classroom tool for every pupil to explore questions of commitment by Lat Blaylock, *RE Today*. Use this discussion game with pupils in the 9-11 age range doing work about commitment.

For the teacher

Here I present a powerful and innovative game strategy for primary RE which enables all pupils to clarify their own commitments, including religious commitments.

The aims for the activity are to enable pupils to:

- think for themselves about commitments, including religious commitments
- discuss issues of commitment and the impact of belief thoughtfully in a small group
- clarify their own commitments through reasoned conversation
- think carefully about the commitments of religious people, including some key leaders.

RE too often ignores or marginalises its concerns about individual expression, and makes too much, by comparison, of its intentions to teach facts. Use this game with your 9-11 year old pupils, and the follow up activities that go with it, and let them set the expectations of the level of discussion in RE at a high level.

Practicalities

For a class of 30, you will need to make 8 copies of the gameboard and playing pieces. These are available in full colour to *RE today* subscribers on our website, or can be copied from pages 69 and 70 below. Cut up the playing pieces, and put a set in an envelope for each group of four players. Arrange the class to sit in groups of four – five works as well, but three is too few. Mixed and unusual groups are positively good for this game. Allow about 25 minutes to play the game, then about 90 minutes if you want to do most of the follow up work. This can be 'chunked' into two or three more lessons if you like.

Curriculum relevance

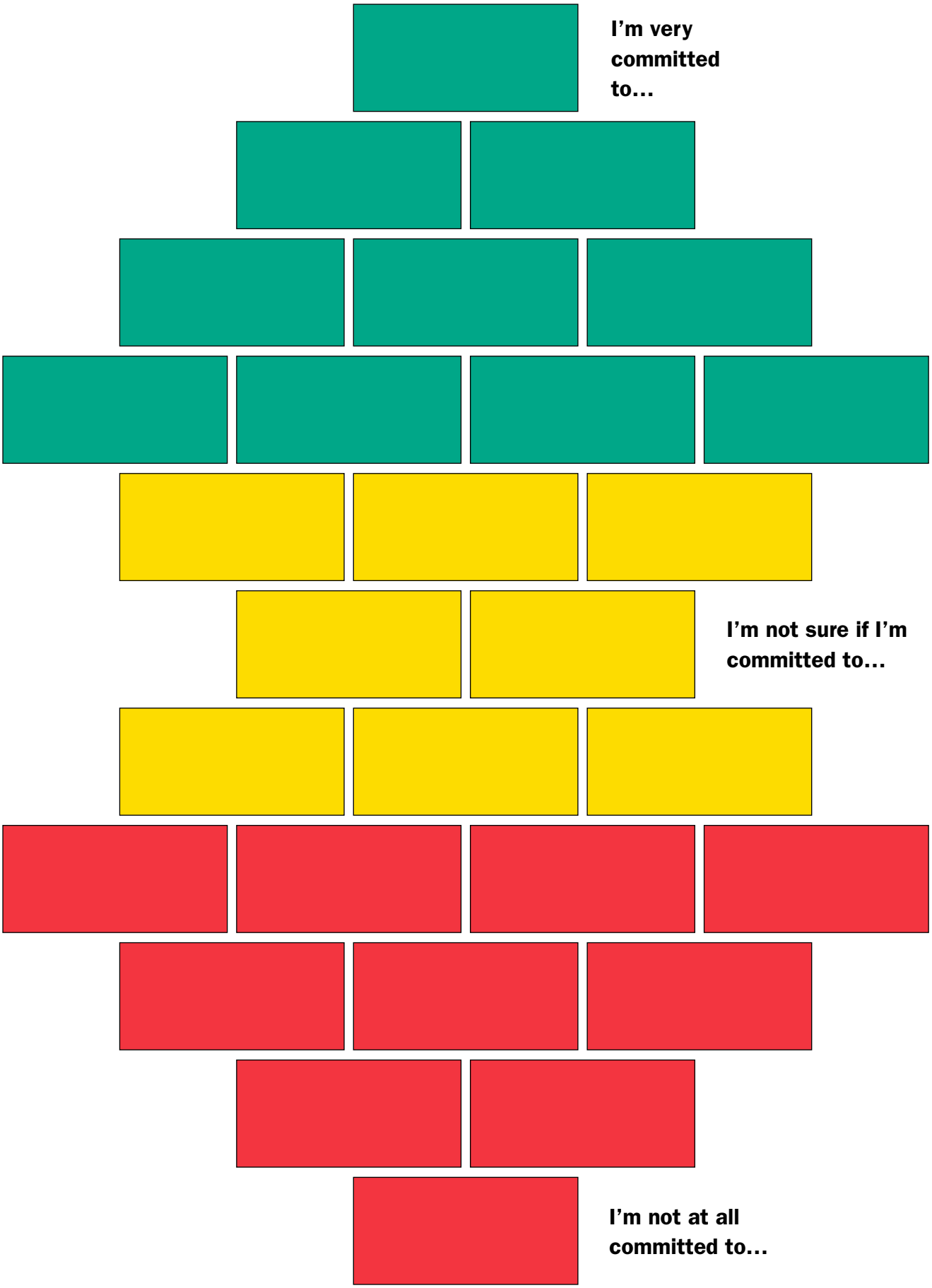
The game is purpose built to address questions of commitment, which feature in every level of the RE 8 level scale, as a key part of learning from religion. The theme is 'religion and the individual': what is expected of people in following their religion?

Achievement

Here are some 'I can…' statements based upon the QCDA non-statutory RE levels that describe the achievements pupils may show when they play the game and tackle the follow up work.

Level	If a pupil can say 'yes' to some of these, they are achieving the level. **I can…**
2	● identify some examples of religious commitments ● respond sensitively to questions about my commitments.
3	● describe the commitments of others ● make a link between a religious idea and an idea of mine.
4	● show that I understand some examples of religious commitments ● apply ideas like commitment, influence or hypocrisy for myself.
5	● explain the impact of religious commitments on people's lives ● explain the impact of my commitments on myself and my family.

Working out your own commitments



How to play this game:

1. Make a board and set of cards for each group of four pupils. On the board, a green square stands for things you are committed to, a red one for the things you are not committed to, and an orange space is for things you're not so sure about. The game still works if you download it as greyscale.
2. Pupils must put the cards in a pile, face downwards, and play in turns, around the group.
3. When itís your turn, you must do three things:
   - **a.** read out the top card
   - **b.** ask the other players where they would put it and why
   - **c.** ignore them, and put it where you think it goes for you.

Loving my family	**Doing what my mum says**	**Being kind to my friends**	**Working hard at school**
Getting better at football	**Being a better dancer**	**Helping people less fortunate than me**	**Eating a good diet**
Caring for my animals	**My future**	**Getting a lot of money**	**Worshipping at my holy place**
My God	**Going to bed on time**	**Doing my homework**	**Making the world a better place**
Being fair	**Never being racist**	**Looking after my brother and / or sister**	**Listening to wise advice**
Getting a brilliant job	**My music: so I practise a lot**	**My art: so I practise a lot**	**Playing on a games console**
Being a spiritual person	**Being a happy person**	**Being a good person**	**Being a friendly person**

Afterwards: teaching and learning strategies developed from the game

a. Get each group to think about how a character from fiction would play: What are the top commitments for these: Buzz Lightyear/Princess Fiona from Shrek/Hermione Granger/Luke Skywalker/Simba the Lion King/any others.

b. Ask pupils what their top five commitments would be. How do these make a difference to their lives?

c. Can pupils remember learning about John Wesley? What was he committed to? How about God/other people/teaching the Bible/a warm heart/loving others?

d. Ask pupils which five things in the game they are definitely not committed to, and why.

e. Use the three statements overleaf to explore religious commitments. They come from a Hindu, a Jew and a Christian. Get pupils in their groups to read the speech bubbles carefully, and see if they can spot six commitments from each of these twelve year olds. Can they also write a similar speech about their own lives? These should be no longer than 150 words.

f. Can pupils suggest why religious commitments are so strong for some people?

g. Can pupils think and talk about the commitments of some great leaders or heroes from the religions? What is the rabbi, or the minister or pastor committed to? What about Gandhi or Moses, Jesus or Mother Teresa?

h. Use the writing frame below to get pupils to record their thoughts about their own commitments. The focus is on the skill of giving reasons for their answers to questions of commitment. It can be simplified for lower achieving pupils.

i. Discuss two big ideas with the class (this is hard, but well worth the effort):

- **INFLUENCE.** What does it mean? Who is an influence on us? What is it in our lives that makes us committed to some things, not to others? Ask pupils to try and say who has influenced their commitments.
- **HYPOCRISY.** What does this mean? Why do people often say one thing and do another? Why do we find it hard to live up to our commitments?

Adapting the game for younger pupils

- Ask six-seven year olds: what really, really matters?
- In circle time, write ten items that matter onto cards and have ten number cards as well.
- Invite a pupil to say 'what matters least' from the ten, and say why. Another pupil does number nine, and so on.
- When the list of ten is done, invite any pupil to swap two around, giving a reason.
- Produce more numbers, up to fifteen and ask pupils to suggest what five more things we should talk about. Anyone can move the items up or down – if they can say why.
- This simple values clarification activity usually shows what matter more than money.
- Invite children to do an individual piece of work: money matters, but what matters more – and why?
- Ten items you might use: playstation/safety/life/football/love/pets/family/God/learning/food.

Karam:

"I live in Leicester, which is a city of four religions. In my religion, we worship different gods and goddesses. At home we have a shrine to the god Shiva. There's a murti (you would call it a statue) and we pray together there, all the family, in the morning. It helps us to be calm and to think clearly. I am learning to play rugby at school at the moment. Leicester has one of the best rugby clubs in Europe. One of my commitments is to be vegetarian. We never eat meat, because animals have lives just like us, so it's better not to kill them. When I grow up, I'd like to run my own business, and make enough money to travel to visit my Indian relatives whenever I want to."

Hannah:

"We are a large family from London, and our faith makes a lot of differences to our way of life. I don't go to a Jewish school (there isn't one near to us) but we do lots of Jewish things in our family and on Shabbat at the Synagogue. We try to keep all the Commandments of the Torah. I like the festivals best, and my favourite is Pesach, because I'm the youngest in our family. I am a dancer, but sometimes I miss a performance if it's on Shabbat. I don't mind this, because it matters to me to follow the Torah. I want to be a professional dancer when I grow up."

Chris:

"Me and my family live in Lincoln. I like football, and I usually play every Saturday in the season. I like Spiderman comics. I draw my own versions of Spiderman stories when I have time. My religion is important to me as well. My family go to worship every Sunday, and I enjoy my group at church (It's called 'Pathfinders', because we're trying to find the best path to live life). I think it's important to pray and worship. Jesus gave us life, he gave his life for us, so I want to give something back. When I grow up, if I'm not good enough to be a footballer, then I'd like to work for Christian Aid, travelling in less developed countries to try and help people in need."

My own top five commitments	Some reasons for my commitments	Something I do to show I am committed
1	This matters most to me	To put this into action I…
2	I'm very committed to this one because…	This makes a difference to my life by…
3	My reason for choosing this is…	The impact of this one is…
4	This is important because…	This commitment means that I have to…
5	I care about this because…	I show this commitment by…

Making sense of art in RE

Making sense of a work of art in RE / eight questions

1. What can you see in the picture?	4. Choose five words that say how the picture makes you feel. Write them here and say why you chose them.	5. The picture shows Mary and the baby Jesus. Imagine Mary is saying a prayer. What do you think she is praying?
2. This painting was made by Jyoti Sahi, born in India in 1944. It is called 'The Dalit Madonna'. It pictures Mary, Jesus' mother, as one of the Dalit people of India, who are often left out or victims of prejudice. Why might Mary, Jesus' mother, have been left out?		6. Think of three questions you would like to ask Mary, Jesus' mother, about the Christmas story. 1. 2. 3.
3. What three colours did the artist use most?	7. You have been learning about commitment. What do you think mums have to be committed to when they have a baby?	8. Write a sentence to say what you like about the picture, and anything you don't like too.

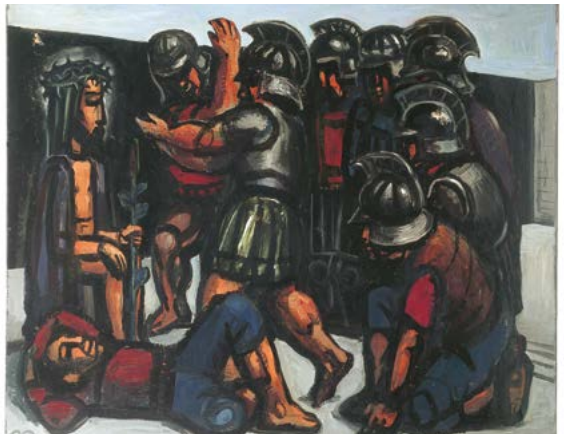
Making sense of a work of art in RE / eight questions

1. What can you see in the picture by Ghislaine Howard, who was born in 1953?	4. Think of three questions you would like to ask Peter about this story.	6. In a group of three, make a photo of this scene. One take the picture, the other two try to set it up exactly like this. How do you feel doing this? What is good about your photo? What do you think Jesus and Peter were thinking in this scene?
2. Jesus is washing Peter's feet. Washing people's feet is not done much today. Why was it important to wash feet in Jesus' time? 1. 2. 3.		7. You have been learning about commitment. What does this picture show about Jesus' commitments? Is he more committed to himself or other people? Why?
3. Your teacher will read you the part of the Bible that this painting comes from. Choose some words from the reading that explain what is going on, and write them here.	5. This picture shows that Jesus was not proud. The opposite of 'proud' is 'humble'. Who do you know who is humble? How does it show?	8. Write a sentence to say what you like about the picture, and anything you don't like too.

Making sense of a work of art in RE / eight questions

1. What can you see in the picture by William Roberts, painted over 90 years ago?	4. Most people think Jesus was a good man. How did it happen that he had such a horrible death, do you think?	6. The painter has imagined the story happening in modern times. If Jesus was crucified in your town, where would it happen? Describe what it would be like.
2. Jesus was killed by crucifixion. Compare the picture to the Bible story. Count the people in the picture – how many? See how many of the people you can identify. Can you get four? 1. 2. 3. 4.		7. You have been learning about commitment. What does this picture show about Jesus' commitments? Is he more committed to himself or other people? Why?
3. Your teacher will read you the part of the Bible that this painting comes from. What did you notice that you did not know before?	5. What colours has the artist used mostly in the picture?	8. Write a sentence to say what you like about the picture, and anything you don't like too.

Making sense of a work of art in RE / eight questions

1. What can you see in the picture? It is called *The Mocking of Christ* and Peter Rogers painted it in 1961.	4. Choose five words that describe how Jesus looks in this picture. What might his feelings be?	6. Think of three questions you would like to ask the soldiers. 1. 2. 3.
2. This painting shows soldiers (how many?) being cruel. What does it remind you of?		7. You have been learning about commitment. What do you think a soldier is committed to? Are these soldiers doing something wrong, or just doing their job, do you think?
3. Choose four words that describe the picture. 1. 2. 3. 4.	5. The picture shows Roman soldiers. What do you know about the Romans?	8. Write a sentence to say what you like about the picture, and anything you don't like too.

Making sense of a work of art in RE / eight questions

1. What can you see in the picture? It is called 'Rest on the Flight into Egypt' by Nicholas Mynheer.

2. This painting shows a tree in a desert. What do you like about it? What does it remind you of?

3. How much of each colour has Nicholas used? What were his top five colours of paint here? What mood does that make?

4. Choose five words that describe the Holy Family (Joseph, Mary and Jesus) in the picture.

5. The picture shows the family escaping from a vicious man, King Herod. They were asylum seekers in Egypt. What do you know about asylum seekers today?

6. Think of three questions you would like to ask the artist. Discuss with a partner how he might answer.

   1.

   2.

   3.

7. You have been learning about commitment. What can you tell from this story about how mums and dads show their commitment to their children?

8. Write a sentence to say what you like about the picture, and anything you don't like too.

A famous new year prayer from the Methodist Church

Methodists hold an annual Covenant Service to celebrate all that God means to them. They affirm that they will give their whole lives and all their choices to serve God. This first began in 1755 – over 250 years ago. Most churches hold the service in the New Year, but some hold it in September, at the beginning of the Methodist year. The traditional Covenant Prayer (shown below) makes it very clear that this commitment is a serious one. It is about giving your whole life to God. Most people find it quite tough to say it, and really mean it. But the prayer is so central to the Christian life that other Churches also use it as a way of showing commitment to God.

Many people like to think they belong to themselves. But this prayer is about doing what God wants, not what we want. Would you dare say it? It can feel very hard to give up our own choices, but this prayer is like a love poem to God. It is only said by choice!

Original version:	**Alternate version:**

I am no longer my own but yours.
Put me to what you will,
rank me with whom you will;
put me to doing,
  put me to suffering;
let me be employed for you,
  or laid aside for you,
exalted for you,
  or brought low for you;
let me be full,
  let me be empty,
let me have all things,
  let me have nothing:
I freely and wholeheartedly yield all things
to your pleasure and disposal.
 	
And now, Glorious and blessèd God,
Father, Son and Holy Spirit,
you are mine and I am yours.
So be it.
And the covenant now made on earth,
Let it be ratified in heaven. Amen.
	I am no longer my own, but yours.
	Your will, not mine, be done in all things,
	wherever you may place me,
	in all that I do
	and in all that I may endure;
	when there is work for me
	and when there is none;
	when I am troubled
	and when I am at peace.
	Your will be done
	when I am valued
	and when I am disregarded;
	when I find fulfilment
	and when it is lacking;
	when I have all things,
	and when I have nothing.
	I willingly offer all I have and am
	to serve you, as and where you chose.
	
	Glorious and blessèd God,
	Father Son and Holy Spirit,
	you are mine and I am yours.
	May it be so for ever.
	Let this covenant now made on earth
	be fulfilled in heaven. Amen

A movement pattern for the prayer

Ask pupils to make a chant of this prayer, and a movement pattern to go with it. Get them to work in small groups of about eight for this, and perform their chant and movement pattern to others in the class.

A poetry activity:

Ask pupils to write a seven-sentence poem using the stems from the prayer. Tell them it is a poem about a turning point in life. For example: I am no longer… In all that I do…When there is…When I am…When I have…I willingly…May it be…
Or alternatively use these sentence starters: I am no longer… Line me up with… Let me be… Give me… I freely give… So now… Let it be…
Use this as a possible starter. They could write for themselves, or in role – Harry Potter, Bart Simpson, David (and Goliath), Mother Teresa.

An art activity:

can you create a work of art to illustrate the meaning of one line of the prayer?

Picturing the Covenant Prayer: Create seven symbols, logos or pictures that express the meaning of each section of the prayer. Sketch yours out in column three.

	I am no longer my own, but yours. Put me to what you will,	
	rank me with whom you will; put me to doing, put me to suffering; let me be employed for you or laid aside for you,	
	exalted for you or let me be brought low for you;	
	let me be full, let me be empty. let me have all things, let me have nothing.	
	I freely and whole heartedly yield all things to your pleasure and disposal.	
	And now, glorious and blessèd God, Father, Son and Holy Spirit, you are mine and I am yours. So be it.	
	And the covenant now made on earth, let it be ratified in heaven. Amen.	

BACK TO CONTENTS PAGE

Religious Education

Years 7 - 9

Guidance in teaching **Christianity** *through planned units of work*

Global, local and personal: How does Christian identity make a difference to life?

The **Methodist** Church

RE Today Services

This unit of work for Religious Education has been written as part of a project with the Methodist Church to provide some non-statutory exemplification of good teaching and learning in RE.

Global, Local and Personal:

How does Christian identity make a difference to life?

Years: 7-9

About this unit:

This RE Curriculum plan for pupils aged 11-14 uses questions about belief to focus learning.

There will be an emphasis on pupils' own developing enquiry skills and on their ability to develop arguments, express ideas and insights of their own, handle diverse views and consider questions about respect for all and about spiritual issues. Using controversy and role play, some issues facing the Methodist Church will be presented in highly interactive ways to prompt the students to engage, reflect and respond for themselves. This will include case studies from the different agencies of the Methodist Church. There will be a focus on relating the teaching and example of Jesus to issues of justice in the modern world.

The themes on which the unit is based are to do with beliefs, teachings and authorities and to do with religious community life.

Pupils will be offered experiences such as discussing religious and philosophical questions, considering a wide range of human feelings and emotions, and reflecting on their own beliefs and values in the light of what others say. They will learn about the work of a Methodist minister, and the charity All We Can, and will consider a role play about Methodist church buildings.

Estimated teaching time for this unit: 10 one hour lessons.

The unit provides enough material for about 16 lessons, so be selective and use what helps your pupils most. Of course, the learning can be delivered in many different ways over longer or shorter sessions, and teachers might be selective in planning which parts of the unit to highlight. The emphasis should be on depth of understanding, not mere coverage!

Key concepts addressed in this plan

This unit enables pupils to examine questions with regard to beliefs, teachings and sources (AT1), and questions of identity, belonging, values and commitments (AT2).

Attitudes focus: the unit provides opportunities for the development of these attitudes

This unit will help pupils to explore attitudes of:

- **appreciation and wonder** by recognising that knowledge is bounded by mystery, and ideas and beliefs about God are often shared in stories and symbols
- **self-awareness** by recognising their own uniqueness, their own beliefs and values and their own sources for a sense of self worth and becoming increasingly alert to the challenges each person faces in trying to live for the wellbeing of all
- **respect for all** by developing a willingness to learn from those whose beliefs they may not share
- **open-mindedness** by engaging in positive discussion and debate about varieties of religious and human identity.

The unit will provide these opportunities:

- Pupils have opportunities to consider concepts of love, justice, unselfishness and altruism in examples from Methodist Christianity
- Pupils have opportunities to consider a diverse range of views about questions of motivation, spiritual power, changing lives and the impact of love, forgiveness, respect and the pursuit of justice on human life;
- From the study of Christianity, pupils are encouraged to meet the challenges of their own lives with virtues such as hope, courage or determination
- Pupils will be able to think about their own experiences and views in relation to questions of wealth and equality, conflict and forgiveness, and commitment and conviction.

Contributions to spiritual, moral, social and cultural development of pupils:

- Opportunities for spiritual development come from thinking about the challenges of Christian love to both believers and non-believers and from considering the impact of beliefs about God on people's lives, and their own views.
- Opportunities for moral development come from expressing students' own views about justice, love and the 'better world' that so many claim to believe in, and developing ideas about the links between beliefs and values beyond a simple level.
- Opportunities for social development come from thinking about Methodist community life and its impact on individuals, congregations and the wider world.
- Opportunities for cultural development come from engaging with some of the cultural diversity of Methodism in the UK and globally, thinking about the range of cultural expressions Christian faith takes and their own ideas and taking account of the diverse stories, community life and beliefs they encounter.

Vocabulary & Concepts	Resources
In this unit, pupils will have an opportunity to use words and phrases related to: Agape Ageism Apartheid Charity Christian Discrimination Eros Forgiveness Justice Love Philia Poverty Prejudice Racism Reconciliation Service Storge Sexism	**Teachers might use:** **Web** The National Association of Teachers of RE (NATRE) has two excellent web starting points for these issues: **www.natre.org.uk/spiritedarts** enables pupils to view and judge numerous works of pupil art on key Biblical stories and spiritual ideas from young people. Online searchable sacred texts from different religions at: **www.ishwar.com** **www.reonline.co.uk** (excellent Gateway) **www.christianityonline.com** (general site on Christianity) **www.request.org.uk** (excellent General Site on Christianity) **www.globalgang.org.uk/reallife/toptrends/index.htm** (Christian Aid) **www.methodist.org.uk/** (The Methodist Church) **www.church-of-england.org/** (The Church of England) **www.anglicansonline.org/** (Anglicanism Online) **www.quaker.org** The Society of Friends (Quakers) **www.baptist.org** (Baptist news and views) **www.salvationarmy.org.uk/** (The Salvation Army) **www.allre.org.uk/shells/strath cafacts.html** (Christian artefacts) **www.wcc-coe/org** (World Council of Churches) **http://ds.dial.pipex.com/srtscot/** (Science, Religion & Technology project) **http://bible.gospelcom.net** (Bible Gateway) **www.bbc.co.uk/religion/sog/index.shtml** (*Son of God* TV Series by Jeremy Bowen 2001) **www.culham.ac.uk/sec** (Christian Festivals Culham College Resource) **http://graphics.crosssdaily.com/christianwebdir.php** (Christian Graphics) **www.dark.net/pub/webbge/jesus.htm** (Jesus Christ – Images, art & photographs) **http://bestmark.com/christms.html** Victorian Christmas carols (sound) **www.churhmusic.org.uk/** Anglican church music (sound) **Books** *Christianity for Today* – Carrie Mercier (Oxford University Press) ISBN 0-19-917240-4 *Jesus for Today* – Chris Wright (Oxford University Press) ISBN 0-19-917239-0 *Directions BK 1* – Ina Taylor (Nelson Thornes) ISBN 0-7487-6387-2 *Directions BK 2* – Ina Taylor (Nelson Thornes) ISBN 0-7487-6388-0 *Connections' Books A and B* – Ahluwalia, Lovelace, Mayled, Walker & White ISBN 0-340-80484-X (Hodder & Stoughton) *This is Christianity books* 2 and 3 Michael Keene (Stanley Thornes) *Understanding Christianity 2* – Sue Penney (Heinemann) ISBN 0-435-36795-1 *Christianity* – Ina Taylor (Stanley Thornes) ISBN 0-7487-4342-1 *Committed To Christianity* – Series of different denominations RMEP *Faith In Action* – Series of different inspirational biographies RMEP *This is RE!* Bk2 – Large, Ingham & Parker (John Murray) ISBN 0-7195-7521-4 *Think R.E.!* Bk2 – Brewer, Mantin, Smith & Wood (Heineman) ISBN 0-435-30726-6 *Thinking Through Religious Education* – Vivienne Baumfield (Chris Kingston Publishing) **Film and video** *Wishing you Were Here* – Christian Aid *More Than Champions* – SP Trust *What's It Like...?* – Channel 4 *Tourism – Don't Forget Your Ethics* – Tearfund *Bridging The Gap* – Tearfund *Words Into Action* – BBC *Speaking For Ourselves* – RMEP *Martin Luther King & The Civil Rights Movement* – Educational Media Film & Video Ltd *Mother Teresa & Her World* – St Paul AV Productions *The RE Collection* – BBC

Expectations: At the end of this unit:	
Pupils working at level 3 will be able to:	● describe some ways in which Methodists worship, serve and share their lives ● use some of the key vocabulary of belief and community ● make links between Methodist Christian beliefs and actions and behaviour in the community ● make links between different aspects of Methodist community life – eg how does All We Can link to a church in Britain? How is Christian belief about Jesus connected to Methodist worship?
Pupils working at level 4 will be able to:	● use religious concepts simply, such as belief, community, sacred text, holy writings ● show an understanding of some different perspectives on Methodist community life ● apply ideas from two different perspectives to what believers say about what matters in Methodist community life ● show how religious beliefs, ideas and feelings can be expressed in a variety of forms, giving meanings for symbolism used.
Pupils working at level 5 will be able to:	● use accurately and thoughtfully the language of religion and of Methodist Christianity to explain similarities and differences between beliefs ● explain the impact of aspects of Methodist life - eg All We Can, worship, community action – relating this to the teachings of the Bible ● express thoughtful opinions, supported with reasons, about issues in spiritual and religious life ● explain some ways in which Methodist beliefs and values have an impact and make a difference ● make informed responses to Christian values and commitments in the light of their learning ● use accurately and thoughtfully the language of spirituality and morality to explain their responses to questions about God, worship, justice and spiritual life.
Pupils working at level 6 will be able to:	● use concepts and ideas from religious study and from Methodist Christianity to interpret ritual, scripture or ethical principles in Methodist life ● explain with reasons what it means to belong to a faith community such as Methodism, and how religious beliefs and ideas can be expressed in a variety of forms ● develop and express clear arguments in relation to religious, spiritual and moral issues ● develop and express insights into the reasons why Methodism grows and declines in different contexts ● express insightful views and interpretations of their own into questions such as: does every human need a community? Can All We Can change the world? Why is justice so hard to establish? What functions and purposes does worship serve for the community and the individual?

ASSESSMENT SUGGESTION:

A formal assessment of each pupil's work is neither required nor desirable for every RE unit. Continuing use of assessment for learning methods is best. Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range.

For this task, pairs or individuals are asked to reflect upon and express their learning from the unit by tackling four questions selected from the ten below.

1. **What are the three main ways you have noticed that being a Christian influences a person's life? Do you think Christianity is a good influence? Why?**

2. **John Wesley said: "Reading, hearing, and meditating on the Bible are God's means of grace for all persons". Many Methodist Christians read the Bible every day. How do you think your life would change if you followed the teaching of the Bible? If everyone did this in your town, how might life get better?**

3. **Describe three ways Methodist Christians try to put the love of God into action. Explain your own reaction to these activities.**

4. **What different factors have an influence on the behaviour of Methodist Christians when they worship? What do people put into worship, and what do they get out of it? Answer, making reference to Christian teachings and your own views as appropriate.**

5. **What has All We Can done to change the world? If you were advising All We Can about links with other charities, what would you suggest?**

6. **If a Methodist church building is no longer in use for worship, what do you think should be done with the building and why?**

7. **What have Methodist Christians done to make a more just world? Which examples impress you the most and why?**

8. **What would be good and what would be not so good if all Methodist churches used modern music for their worship? If you were trying to attract young people to a church, what sort of worship would you set up?**

9. **What does a minister do to support people in the community? How does the Bible guide a minister in this?**

10. **Imagine Jesus is coming back, and he takes a look at the Methodist churches around Britain. What would he like about what he sees and why?**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What influences people in making decisions? How does faith influence Christian people?			
Pupils should learn: to know that many things influence people in decision making to understand how beliefs influence behaviour to reflect upon, and respond to, moral dilemmas to begin to apply Christian ethical ideas for themselves.	**Role play peer pressure:** ● Give groups role play situations or discussion cards to act out/discuss. (eg incidents of stealing, bullying, dishonesty, selfishness, lying, betrayal, exclusion). Groups then come up with a variety of different possible endings, positive and negative. In pairs, pupils discuss which endings feel most appropriate to them, individually, with their reasons. What influenced their decisions? ● Groups reconvene. Did people make different decisions? Why? What influenced their decision? Discuss the range of influences upon people. Peers, family, tradition, school, class. ● Feedback and compile findings: influences on us all (eg parents, friends, school, community, TV, books, internet, law, religion etc). **Influence: a subtle factor in all our lives** ● In trios, discuss important values/beliefs eg do you feel it's wrong to kill animals for pleasure? But are you vegetarian? Are you in favour of ending starvation for children? But do you give to world development charities?). Feedback and consider if any such values/beliefs would have impacted upon the decisions made in response to the situations in the first activity. ● Show an extract from a current movie or TV Soap where there is a moral dilemma. Pupils pick out the moral decisions that are made by the character/s and discuss. What motivated them to make those decisions? What influences/values/beliefs had a bearing on the decision taken? How would their own decisions compare/why? ● Write four-six different influences on four-six cards. Groups prioritise for the characters in the soap and then revisit for the decisions made in role plays/discussions at the beginning. Discuss in groups before recording individual views with examples. ● Challenge pupils with some striking quotations from Christian ethics, and tell them they will learn more about this in the next few lessons. Pupils write a reflection on the things that influence them. This task could be supported by dividing answers into two columns: things that influence me: how this influences decisions I make.	Pupils can understand that many things influence the way people make decisions (L4) Pupils can reflect thoughtfully upon the influences that cause people to make certain decisions and behave in certain ways (L4) Pupils can explain their varied responses to moral dilemmas and the influences upon their decisions (L5) Pupils can interpret insightfully some examples of how people make decisions based upon certain influences, and account for the impact of morality on individuals and communities (L6).	Soaps like *EastEnders* usually have a range of ongoing moral dilemmas which would be suitable: teachers need to focus thinking on religious and spiritual questions arising. Focus on the concept of INFLUENCE – what made them do it? Who made them behave like that? Alternative G&T activity – sort influences in those that come from the wider society/religious tradition; the group; and the individual (use of interpretive approach – children as ethnographers pedagogy). Use concentric circles representation to sort influences into the three sections and aid visual learning. Pupils can next consider which of the three spheres had the strongest influence on the individual for each case.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What does a Methodist minister do all week? How does the Bible help Christians deal with their problems?			
Pupils will: deepen and develop their understanding of Christianity through careful consideration of some typical issues and problems which might face a leader of a church community practice and develop key skills, especially their skills of enquiry, working with others and problem solving apply their learning about Christian beliefs and values, including biblical text, to a particular situation or problem.	**The minister's in-tray** ● Pupils work in pairs on some issues facing a minister in their weekly work. Pupils learn to apply ideas from the teaching of the Bible, developing their own opinions and responses in the light of Bible teaching. This will help to understand how and why some Christians use the Bible as a moral and spiritual guide. ● The class will be split into groups. These should be selected by the teacher for learning: one or two parts of the work are more suited to the most able pupils, but mixed ability grouping will enable progress for all. Threes or fours are good, fives are too large. Mixed gender groups enable learning well in many circumstances. ● Pupil groups are given one of nine items that the minister finds in their 'in-tray' to deal with one Monday morning (see pages 105-106). Each of the groups should discuss, research and report on (at least) one of the problems to the rest of the class, referring to the Bible in detail. ● The activity should be structured. If you have two fifty-minute lessons: ten minutes to brief the class about sources of information; forty minutes to prepare their report. Next lesson: 9 x 4 minute presentations which explain and respond to the situations. Last 15 minutes for preparing to write up the learning. **Group work structure:** ● The following questions for students bring some structure to the work. 1. What was the item you dealt with? 2. Why is this 'a tricky one'? 3. In what ways does the Bible guide the minister? 4. What alternatives or choices does the minister face? 5. What is your advice to the minister? ● These five prompts could be structured into a writing frame, or a report back sheet. A PPT slide, or a piece of flip chart paper, is always a good aid to this kind of group feedback, keeping it focused and informative. ● Biblical references will give students something to think about, but no easy answers. They can be copied in advance if you like, or looked up. ● The small groups should each report back to the rest of the class in four minutes, maximum.	Describe what a minister does to help people Monday to Friday (L3) Apply the idea of Christian fellowship or community for themselves (L4) Explain with reasons how and why Christians use the Bible as a guide to life (L5) Interpret key texts from the Bible for themselves in the light of that stories carry beliefs in a symbolic way to a story from a religion and a story they have written themselves (L6) Interpret biblical texts in relation to contemporary moral or religious issues for themselves, and express insights into the issues they study (L6) Evaluate religious views on human identity, questions of meaning and purpose and on values and commitments using appropriate evidence and examples (L7).	Using the Bible is a sophisticated process: this work goes beyond proof texts, but maybe only halfway to adult understanding. Teachers will want to think about how to get their GCSE or 14-16 year olds to become interpreters of the Bible. The main resource you need for this is 'The Minister's In Tray' exercise. See pages 104-107.

	To reflect on: ● How and why do Christian ministers try to help the community? ● Does anyone else have these kinds of roles, giving support, advice, wisdom, questions? ● Can you write nine prayers (or just one or two) to go with the minister's activities? ● Does prayer help in situations like these? How and why? What evidence can you find that prayer makes a difference? (Who could you ask?)		**Interpretation skills:** A structure for thinking about sacred texts called 'Spiral Text Commentaries' is available to enable pupils to develop their thinking about making sense of the Bible – email lat@retoday.org.uk if you would like a copy.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What influences a Christian in their decision making?			
Pupils should learn: to understand some of the key beliefs of Christianity and their origin to consider how beliefs influence the behaviour of some Christians.	**What do Christians get from the Bible?** In groups of three or four get students to make two large outlines of a human being – maybe on flip chart paper. Provide a range of resources to enable pupils to identify the principle beliefs of a Christian and the impact on behaviour. You might use; ● a quote sheet of 15 biblical texts, drawn from sources such as: - 1 Corinthians 13 - Matthew 5–7 - Matthew 22 - Luke 6 ● quotes from Christians ● video clips/DVDs re: Christian teachings ● extracts from sermons. Groups identify six to ten key Christian beliefs and teachings from the evidence they look at and write each item on a post it notes. Stick these on the inside of the human outline. Then ask them to work out: if you believe this, then what difference does it make to what you do? They must translate beliefs and teachings into possible behaviours. Write these outside the human outline, and link them with arrows to the beliefs and teachings on the inside. The purpose of this activity is to help pupils see the links between interior beliefs and their visible impact: reinforce this idea carefully. Get groups to circulate, looking at another group's evidence and outlines, then ask each pupil to compile their own findings: how does belief or teaching make a difference to behaviour or action? **Discussion: How do Christian beliefs impact on behaviour?** What implications are there for the Christian's way of life? How might this impact on the community in which they live/work? Teachers need to encourge pupils to give a reason for a point of view, to back up opinions with ideas and arguments, at every point, in speaking and in writing. Use the resource on the next page, the 'Methodist Quadrilateral' – it shows how thinking about reason, tradition, Scripture and experience are combined to help with ethical decision making. Give pupils some examples of current debates in Methodism, which may be found via **www.methodist.org.uk/conference.**	Pupils can make sense of text and other sources to identify and apply some of the key beliefs of Christianity (L4). Pupils can understand the different factors that help Methodists to make decisions (Scripture, tradition, reason experience), applying the ideas for themselves (L4). Pupils can explain how some key Christian beliefs make various kinds of impact on the lives of individuals and communities (L5). Pupils can explain the impact of Scripture, reason, experience and tradition on Methodists as they make decisions about ethics (L5). Pupils can develop arguments that show their interpretations of different ethical points of view (L6).	Many text books have quotes from Christians, such as *Christianity For Today* – Carrier Mercier (Oxford) RMEP produce a video/DVD called *Speaking For Ourselves*, which may be also useful. G&T activity: Introduce comparison element. Examine Sikh identity picture ("Everything I Am", printed in RE Framework textbook and online) – which are beliefs/which are behaviour? Identify some similarities and differences between the Sikh example and the Christian example.

The Methodist Quadrilateral is a way of relating the influences of Scripture, reason, experience and tradition in making Christian decisions.

Scripture:
We seek to discover the word of God through reading the Bible. There are different understandings among Methodists about the Bible's authority in our lives. We need to use resources like different Bible translations, commentaries and Bible reading notes.

Tradition:
This is the wisdom and creativity of Christians over time and across the world. It includes inspirational material like hymns, songs, prayers, poetry, Christian art and devotional books. There are also formally agreed teachings like the creeds, the content of the catechism, and statements and reports from the Methodist Conference.

Reason:
We are called to love God with our minds as well as with our hearts. To the best of our ability we need to think things through in the light of reason. This means becoming aware of different points of view, and using our own critical thinking to make sense of God's world.

Experience :
Methodism particularly stresses the importance of our own experience of God's grace working in our lives. We gain wisdom and maturity from life experience, especially when we pray and reflect about our story with other Christians.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What do Christians think about the meaning of love? What do I think?			
to consider what is meant by 'love' to understand the different meanings of love in Christianity to identify Christian love in action to understand that Christians' behaviour is influenced by their beliefs. To describe and understand the teachings of Saint Paul in the Bible about love, and to broaden and deepen their own understanding.	**What different types of love are there?** ● Idea storm what pupils think of when they hear the word 'love'. Use this to generate a mind-map that uses the ideas to describe the term in its fullest sense. ● Investigate the four Christian definitions of love (from CS Lewis) – Agape (altruistic love, caritas), Eros (lovers' love), Philia (love of a friend, brotherly love), Storge (the love of things). Consider how one word has become all-encompassing. Is it good to have four words for love, or just one? **What did Jesus teach about love?** ● Groups research texts such as 1 Corinthians 13, Luke 6:27-36. Report back and discuss. Through DVD, visitors, Christian texts etc. add details to understand more fully what love means to Christians in its broadest sense and ways in which Christians put this into practice. ● Pupils could then create posters for a Christian company to convey the meaning of the concept of love in the religion. Scenarios on types of love: read out different examples of love in real life situations and pupils must explain which type of love it shows in action. Pupils could move to four different corners of the room to express their position of the type of love the scenario demonstrates. **Christians believe God has given humanity the gift of love. What do you believe?** ● Pupils begin by making lists in pairs of the characteristics of love. What is love like? What does love do? How does love feel? Talk about the different kinds of love here, and emphasise the love between members of the family. Recognise that this is a sensitive discussion, and respond sensitively. ● Ask pupils to listen to and study and think about the words of Saint Paul from 1 Corinthians 13 on the topic of love. Explain that these words are often read at Christian weddings, and ask the pupils why this might be. They are also read at funerals sometimes. Why? ● Ask pupils to listen to a sung version of this chapter of the Bible if you can. They might create some movement or dance patterns to go with the song. They might select photos to go in a PowerPoint sequence to accompany the reading – a good homework task. ● Ask pupils to think of other poetry or songs they know about love, and see if there are links between these songs and poems and the text from 1 Corinthians 13. ● Give each pupil a copy of the text, centred on a page. Ask them to write reflections of their own about love around the edges, and to make the text beautiful with calligraphy and decoration.	Pupils can: make simple links between the teachings of Jesus and Christian actions (L3) make links between Christian teaching about love from the Bible and ideas of their own (L3) understand a variety of meanings of the concept of 'love' (L4) understand what Christianity teaches about love (L4) explain with reasons what makes a good relationship on 'both sides' (L5).	As with many RE topics, this is a sensitive area. Teachers develop their own ways of making sure the pupils' own experience is valued, and troubled children can find this work powerful. Give them a chance to talk more if they need it, with yourself or another qualified adult. Love in action matters to Methodist Christians, following St Paul's teaching in the Bible: 'Love is more than words or talk.' Examples such as Hugh Price Hughes, Lord Soper, and the Tolpuddle Martyrs each show an aspect of this idea. Twenty-first-century examples are important too.

What is an 'inclusive theology'?

- Methodists teach that all can be saved, and that all can know they are saved. A traditional summary of Methodist teaching says:

All need to be saved.
All may be saved.
All may know themselves saved.
All may be saved to the uttermost.

Methodists have always been clear that no-one is beyond the reach of God's love. Salvation is there for everyone who turns to God, and not just for a chosen few. Consider with pupils how and why Methodist Christians can put this 'inclusive theology' into action. Here are some good ways in to the question: Can the murderer be saved? Billie McCurrie's story (see it in nine minutes at **vimeo.com/25321746**) is one example – a murderer who became not just a Christian, but a Baptist minister.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: How is Christian love shown in the work of All We Can? How does it relate to other charities?			
Pupils should learn: to understand the work of a Methodist Christian charity to identify Christian love in action to understand that Christians' behaviour is influenced by their beliefs.	**All We Can** ● In groups, pupils should investigate All We Can's work. They might do this alongside an investigation of another development charity. There are many better known examples of a Christian charity which demonstrate Christian love in action, eg Christian Aid, Tear Fund, Salvation Army, Care and Relief for the Young, CAFOD. Refer to these, but use All We Can as an example for shared work. Pupils should research into what the charity does and the difference it makes to people's lives/explore a specific recent example of its actions/examine its Christian inspiration and links to love. ● Groups could research a different charity each and present ('teach') their findings to the rest of the class. ● Alternatively, or in addition to, organise visiting speakers from Christian charities to come into the school to talk from a personal standpoint about how their work shows Christian love in action. Pupils can prepare questions to put to people who work with such organisations. ● Pupils could prepare questions for visiting speakers by thinking of questions that relate to the three spheres of influence – individual/group/wider tradition. This will enable a wide variety of questions, both personal and general, and will allow pupils to understand the influence of beliefs on actions as a dynamic interaction between the individual, group and wider tradition. **World need, world religions charities** ● There are lots of charities from other religious communities that work for relief and development in relation to global poverty. Ask pupils to research and find out about one of these with a partner. Websites are good starting points. See the notes column for examples. **What do we think?** ● Discussion/reflection on visiting speakers. Include possible sideways look to non-Christian charities and consider that charitable action is not the preserve of the religious. Link to other motivations (possibly drawing on individual non-Christian motivations the visiting speakers referred to). Should all these charities be united? Are they all the same? Does religion add anything to human compassion? Can faith change the world for the better? Raise and explore some 'big questions' on this theme.	Pupils can: describe how Christians endeavour to demonstrate 'love' in action (L3) apply ideas like compassion and service to the needs of those who face starvation (L4) explain some of the ways in which Christians and others may put their faith into action through charity in global settings (L5) explain similarities and differences between charities from different religions, giving reasons for their views about them (L5) interpret and account for the impact of faith in global charitable activity, giving arguments in favour of strengthening charities' work (L6).	All of these charities have excellent websites which can form the main part of their research. KS2 pupils look at Christianity in Action, so ensure there is no repetition of chosen organisations/people if at all possible. Where it is unavoidable ensure prior knowledge is built on and extended. Muslim Aid **www.muslimaid.org/** Islamic Relief **www.islamic-relief.com/** Hindu Food Relief **www.foodrelief.org/** Sewa International **www.sewainternational.com/** Tzedek - Jewish action for a just world **www.tzedek.org.uk/** Christian Aid **www.christian-aid.org.uk/** Tear Fund: Christian **www.tearfund.org/** Buddhist: The Rahula Trust **www.rahula-trust.org** Rokpa UK: Buddhist **www.rokpauk.org/** Sikh: Khalsa Aid **www.khalsaaid.org/**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What is justice?			
Pupils should learn: to understand what is meant by justice to consider judgement of different situations to consider how people judge each other and the danger of this to understand what Christianity teaches about prejudice and racism to begin to understand what Hinduism and Islam teach about prejudice and racism to reflect on the concepts of, and effects of, prejudice and racism today.	**What is justice?** ● Ask for examples of justice and injustice. Martin Luther King campaigned against injustice. What is meant by justice? Create a class mind-map or areas. Could include link to Human Rights and UN Declaration. Discuss if justice is the same thing as being fair to another person. Look at British justice system and possible miscarriages of justice, such as the Birmingham Six. Discuss what should happen when justice misfires. What about Guantanamo Bay? Other, more recent cases? Give groups scenarios on cards which illustrate possible injustice. Groups discuss and report back on their situations. ● From the Bible, read 1 Kings 3:16-28 about King Solomon judging who the real mother of a baby is. Discuss the decision! Why is this a good story about justice? ● Idea-storm what sorts of things people judge each other on and why. Look at examples of prejudice and the effects of it (eg sexism, ageism, racism, wealth & poverty, religious intolerance). ● Look at what Christianity teaches about such things. Identify ways in which Christianity is standing up to racism today. (eg Evangelical Council for Racial Justice, Council of Churches – Community and Race Relations Unit.) Describe some of the main activities. More able pupils could look at ways in which other religions try to combat prejudice and discrimination (for example a comparison of Hinduism, Islam and Christianity) or look further at ways in which Christianity endeavours to help end things like Islamophobia and Anti-Semitism (Interfaith Dialogue etc). **Plenary:** ● Discuss whether pupils think racism and prejudice still exist. (Be sensitive to class members). Could link to roles of perpetrators and bystanders. **An extra example:** **www.christianaidcollective.org/blog/im-christian** is the blog of Syntiche Dedji, a young Methodist Christian who is doing a gap year with Christian Aid. The example is current in 2012, and she writes beautifully about her visit to Zimbabwe and her encounter with issues around HIV and AIDS. High achieving pupils could use her blog for further independent research.	Pupils can: describe some things that are just and others, in their opinion, unjust apply ideas like justice, injustice, prejudice and fairness for themselves (L4) understand that justice is a disputed idea, but that it matters to everyone (L4) explain ways in which Christianity tries to combat prejudice and discrimination (L5) explain similarities and differences in teachings about prejudice and racism between Christianity and other views of the world (L5).	The Britkid website has some good resources on Islamophobia, in particular a grid on closed and open views of Islam. http://www.britkid.org/si-islamophobia.html This unit, written in 2012, will always benefit from up to date case studies. The Methodist Education Department may be able to help – but the best ones are probably those teachers find locally.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What does Christianity teach about justice?			
Pupils should learn: to understand what Christianity teaches about justice to understand how some Christians put teachings about justice into practice in their lives to consider examples of great Christians who have changed the world such as South African Nobel Peace Prize winner Albert Lutuli.	**Using the Bible to understand justice** ● Christian teachings cards and modern day examples. Pupils are each given a card and have to find their partner, match the teaching with a modern day example of the teaching in action. ● Use teachings from Jesus and Paul: for example, Paul: Acts 16:16-40, Galatians: 3:28, Romans: 12:17-21. Jesus: Luke 15:11-31, Luke 18:18-29, Luke 10:25-37, Luke7:1-10, Luke 6:27-35, Matthew 25:35-46. Make the activity simpler if you need to by using single verse quotations. ● Develop the learning by examining how Jesus' teachings compare with Paul's. More able pupils could look at how different denominations within Christianity differ in the ways they believe Jesus intended them to fight injustice. Teach pupils that right back from the time of John Wesley, the Methodist Church has had a concern for justice, and many Methodist leaders are worth studying here. Examples include Harriet Tubman and Rosa Parks, civil rights activists, or Albert Lutuli and Oliver Tambo, ANC leaders in South Africa and anti-apartheid activists or the Tolpuddle Martyrs. The common study in RE of Desmond Tutu, Mother Teresa, Jackie Pullinger (or others) as good examples of people working against injustice because of their Christian beliefs could also be set alongside these Methodist examples. ● A range of activities could be undertaken to gain understanding of who those people were, what they did, the way they put Christian beliefs into action and how they fought for justice. **For example pupils could:** ● imagine one of the above people came to a school assembly. What might they say about justice and injustice in the world today? Write a short speech that they might give. ● write a song, poem or rap about the injustice being fought by one of these people. ● create a collage or stained glass window to show the campaign of one of these people. ● write a press release explaining why the Nobel Peace Prize Committee has decided to award Albert Lutuli (1960 – he was a Methodist), Mother Teresa (1979) or Desmond Tutu (1984) the prize. Write a newspaper report to illustrate the work of one of these people.	Pupils can describe Paul's teachings on forgiveness, revenge, equality, fairness, not judging, love and concern for all (L3) Pupils can describe Jesus' teachings and how they were followed by Paul. They consider ways in which Christians interpret scripture differently (L4) Pupils can explain ways in which one or more famous Christians put their teachings on justice into practice (L5).	Remember that the whole unit is seeking to enable the engagement of the learner with the challenges that living as Jesus taught, or in line with Christian ideals might present to them. This challenge can be sharpened and pupils will be able to make well informed responses. The purposes of this are not at all to encourage Christian belief in any pupil – but to explore the human challenges that come to people from these examples whatever their own convictions.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: What impact do praying and worshipping have on young Methodist Christians? What accounts for these impacts?			
Pupils should learn: to understand what Christianity teaches about the value of prayer and worship to understand how and why some Christians believe in answered prayer, and how prayer makes a difference to life to enquire into the fact that sometimes prayers are not 'answered' to reflect on my own attitudes and beliefs about prayer and communication with God.	**Case Study: A Fresh Expression of Christianity** ● Ask pupils to pick from this list what five things they think are characteristic of Christian worship: crowds/groups/hymns/a man at the front/noisy/peaceful/Bible readings/sermons/rock music/dancing/cup of tea/coca cola/boring/deep/intense/cheerful/shouting/whispering/average age 20/40/60/80. ● Tell pupils that many Christian communities in Britain today use 'fresh expressions' of worship. These churches may look more like people going clubbing than a solemn hymn singing event. But this is Christian worship, so the 'fresh expression' event is arranged in honour of Jesus. ● Show several YouTube or similar clips to pupils and ask them if this changes their view of worship. You could use: **https://www.youtube.com/watch?v=2M-sQq5lmvo** as a way in to this. There's a good clip at: **http://www.bbc.co.uk/learningzone/clips/charismatic-prayer-and-worship-in-south-africa/8431.html** What do pupils notice about these examples of worship? ● Ask pupils to choose words from the list above to describe what they have looked at here. Questions to discuss: What is the essence of worship? Could you have any style of music for worship? Why does church worship have a bit of an old fashioned image? Does worship need to change? Would more young people like being in church if 'fresh expressions' of worship were more common? **Consultation: changing worship** ● Tell pupils that the Methodist Children's and Youth Assembly often runs consultations about Christianity. They would like answers from young people – not just Christians, but anyone – to the following questions. Pupils answer in pairs. Collate and share them for the next lesson. ○ What helps young people to pray? ○ What experiences have you been through where you feel 'beyond yourself' – maybe in nature, music, art or teamwork. Have you had an experience of a presence or power greater than your everyday self? ○ If you advised a Christian community setting up a new church in your area, what would you suggest they do to meet the spiritual needs of young people? ○ You are asked to select worship music: what do you think would be the best musical styles or pieces of music to use to praise God? ○ Religious worship in Britain has become less common in the last 50 years. But in the world, Christianity has trebled in 50 years. Why? What might happen in the next 50 years?	Pupils can: describe different examples of worship (L3) make links between traditional worship and 'fresh expressions' of worship and church life (L3) show their understanding of the essence of Christian worship (L4) explain ways in which Christian worship is changing at the moment (L5).	

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Key Question: How important is worship in Methodist Christianity? How should Methodists decide what to do with a church building not in use?			
Pupils should learn: to understand what Christianity teaches about community life to understand how and why some Christians are very attached to their buildings and places of worship to enquire into the changing patterns of Methodist Christianity in Britain and the wider world to reflect on the meaning of holy buildings for themselves.	**What do we do with two chapels that have small numbers in the congregation?** ● This lesson uses a developing scenario in which pupils play the roles of a local Methodist Christian community facing some dilemmas. The learning from the role play can be fun, and can be profound. Teachers need to prepare carefully for this lesson. ● Split the class into two groups, roughly even. Give out some roles – each group needs some people to be young, old, in charge, parents, grandparents, organist, ministers or lay people or committed in another way. Each pupil takes a role as a member of the church. Give them a name, age, three details about their role, and ask them to all introduce themselves! **Scenario A:** **Should two small churches merge?** ● Tell pupils that they are all members of two different Methodist churches which are about one mile apart, in a town near you. ● Both the congregations are small, and both are considering their future. One is more traditional and the other is more trendy. The suggestion has been made that the two churches merge. ● Each group should get ready for a joint meeting of the two churches, to discuss the merger: What arguments, reasons, concerns and issues will come up? How will they be answered? ● Get pupils in role to write down what they might say at the meeting. Run the meeting. **Scenario B:** **Should a Methodist church close down to open a supermarket?** ● Half way through the meeting, introduce a new fact: one of the churches, the more traditional one, has been offered £300,000 for its building by a new supermarket that wants to open a branch in your town. ● Ask the groups to consider if they should take the money, and merge to become one new church. There are already two large supermarkets nearby. It would mean the church was knocked down. How do people feel about the sum of money and the possibilities? **Scenario C:** **What about turning a chapel into a licensed restaurant and coffee shop?** ● After this has been discussed, but perhaps before it has been decided, introduce another possibility: there has been a much lower offer (half as much money: £150,000) to buy the building, not from a supermarket but from 'GlobalCoffeeDiner'. This is a local coffee shop and restaurant, which needs a bigger building because it's very popular. They suggest that if you sell the chapel to them, then they will turn it into a daytime cafe and an evening restaurant.	Pupils can: describe some issues facing the two Methodist congregations today in the story. Why are these issues so tricky? (L3) make links between beliefs and values and what happens in the role play – what would Jesus say? What will be best for the church? (L3) show their understanding of dilemmas about holy buildings for Methodist Christians (L4) apply ideas such as 'tradition' 'fresh expressions' and the mission of the church' for themselves (L4) explain ways in which the dilemmas in the role play connect with real life in Christian communities today (L5).	Teach the pupils that there are around 5,000 Methodist churches in the UK today, many of them are small chapels because Methodists always emphasise local community life. This would be a good point at which to bring in and use some local Methodist Christians. They could watch the debate and offer expert comments from the Methodist quadrilateral of sources – their own experiences, the Bible, the Methodist tradition and what seems reasonable.

	• They don't want to change the building much because they think it will be a quirky and good setting for their business. They even suggest you could go on using it for some occasions when you need catering. They will get an alcohol license. Some Methodists take a strong line on alcohol and drinking. • Give members of the meeting, still in role, time to prepare their speeches about this. Is it a better or worse idea than selling out to the supermarket and why? **Scenario D: Can Methodists make a difference in the world?** • After the meeting has considered this idea, bring them these figures: For £40,000 a year, they could provide for a new minister in their area. For £50,000 they could easily rebuild the second chapel, to be more useful to the public and the community, and to be a lovely modern worship and community centre. • One member of the church has a connection in Haiti where a new Methodist Christian church needs £30,000 for a new building – for 200 people who meet in a tent at the moment! • Another member of the community says, "God has given me a vision to start a schools and youth work project in this town, so that we can support young people and share our faith with them". It would cost £30,000 a year. • Someone else says, "I think we should sell the building and use the money to open a homelessness shelter for people who have to sleep rough in our town." This would cost £20,000 a year. Someone else says, "We should only start new projects if we can carry them on for at least three years." • In groups to begin with, then in a whole group, the members consider what they would do if they took the money from the supermarket or the GlobalCoffeeDiner. • Take some votes. • Get pupils to write up their learning in detail and depth. • Elaborate some further scenarios – how would it all pan out over the next two years?		

Learning objectives	Teaching and Learning	Learning outcomes	Points to note
Key Question: What have we learned about the challenges Christianity presents? What are my own responses to the big questions we have considered?			
Pupils should learn: to understand what Methodist Christianity teaches about worship, service, community and belief to understand how and why some Methodist Christians give up a lot to serve God through the Church to enquire into different aspects of Methodist Christianity to reflect on their own response to the challenges that Christianity presents to modern ways of life, and on the examples from Methodist Christianity they have studied.	**Final assessment and learning summary** Teachers can assess this work by setting a learning task that gives pupils choice about the issues they want to focus on most. They should choose 4 out of these 10 questions and answer each one in a paragraph of 70-90 words. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range. For this task, pairs or individuals are asked to reflect upon and express their learning from the unit by tackling four questions selected from the ten below. 1. What are the three main ways you have noticed that being a Christian influences a person's life? Do you think Christianity is a good influence? Why? 2. John Wesley said: "Reading, hearing, and meditating on the Bible are God's means of grace for all persons." Many Methodist Christians read the Bible every day. How do you think your life would change if you followed the teaching of the Bible? If everyone did this in your town, how would life get better? 3. Describe three ways Methodist Christians try to put the love of God into action. Explain your own reaction to these activities. 4. What different factors have an influence on the behaviour of Methodist Christians when they worship? What do people put into worship, and what do they get out of it? Answer making reference to Christian teachings and your own views as appropriate. 5. What has All We Can done to change the world? If you were advising All We Can about links with other charities, what would you suggest? 6. If a Methodist church building is no longer in use for worship, what do you think should be done with the building and why? 7. What have Methodist Christians done to make a more just world? Which examples impress you the most and why? 8. What would be good and what would be not so good if all Methodist churches used the music for their worship? If you were trying to attract young people to a church, what sort of worship would you set up? 9. What does a minister do to support people in the community? How does the Bible guide a minister in this? 10. Imagine Jesus is coming back, and he takes a look at Methodist churches around Britain. What would he like about what he sees and why?	Pupils can: describe some aspects of Methodist Christianity (L3) make links between scripture and practice or belief and behaviour in describing the Christian community (L3) show their understanding of what matters to Methodists (L4) apply ideas such as commitment, identity, faith, service and community to their learning (L4) explain ways in which Methodism makes a difference giving reasons for the impact (L5) give insightful interpretations of their own of how Methodists put the teaching of Jesus into action (L6).	The element of choice in this work is important. Pupils will do this best in conversation, and by drafting and redrafting their work. It would be excellent if the Methodist Education Office could collect examples of outcomes to this task to share with other schools – can you contribute? Please send some in to: 25 Marylebone Road, London NW1 5JR

The minister's in-tray

This activity is designed to promote some of the key skills of enquiry and problem solving, and the RE skill of application through an 'off the shelf' group work role play. It paints the picture of a church minister's diverse work, relating to a number of different issues facing both Christians and all people. It aims to enable pupils to think about the ways in which religious beliefs and values might be applied in practice today. It can function at many levels: 8-year-olds can do things like this, though this example is written for pupils approaching Christian ethics in the 11-14 age group or as a way of doing review and revision for GCSE RE/RS papers in Christianity and Christian Social Responsibility. A teacher might also envisage and develop a similar classroom activity based around another faith tradition.

Learning objectives

To enable pupils to:

- deepen and develop their understanding of Christianity through careful consideration of some typical issues and problems which might face a leader of a church community
- practise and develop key skills, especially their skills of enquiry, working with others and problem solving
- apply their learning about Christian beliefs and values, including biblical text, to a particular situation or problem
- develop insight into Christian ways of life.

Another approach: give all nine problems to a group of three, and ask them to rank them in order of priority. What should the minister do first? What matters most? Why?

The class will be put into groups. These should be selected by the teacher for learning: one or two parts of the work are more suited to the most able pupils, but mixed ability grouping will enable progress for all. Threes or fours are good, fives too large. Mixed gender groups enable learning well in many circumstances.

On the next three sheets, which can be copied for pupils' use, are nine items that the minister finds in their 'in-tray' to deal with one Monday morning. Each of the groups should discuss, research and report on (at least) one of the problems to the rest of the class. The activity should be structured. If you have 2 x 50 minute lessons: 10 minutes to brief the class about sources of information; 40 minutes to prepare their report. Next lesson: nine four-minute presentations which explain and respond to the nine situations. Last 15 minutes for preparing to write up the learning.

The following questions for students bring some structure to the work:

1. **What was the item you dealt with?**
2. **Why is this 'a tricky one'?**
3. **In what ways does the Bible guide the minister?**
4. **What alternatives or choices does the minister face?**
5. **What is your advice to the minister?**

These could be structured into a writing frame, or a report back sheet. A PPT slide, or a piece of flip chart paper, is always a good aid to this kind of group feedback, keeping it focused and informative. Biblical references will give students something to think about, but no easy answers. They can be copied in advance if you like, or looked up.

Assessment

You might ask pupils to fill in a simple sheet and all sign, to say who did what, and how well each person contributed to the group (very much/a fair amount/not a lot).

Evidence of the key skills of problem solving and working with others could be gathered by the teacher through the presentations.

The eight-level scale for assessing RE outcomes might be useful. QCA's scale says:

- **Level 6:** Students can interpret Bible texts in relation to contemporary moral or religious issues for themselves, and express insights into the issues they study.
- **Level 7:** Students can evaluate religious views on human identity, questions of meaning and purpose and on values and commitments using appropriate evidence and examples.
- **Level 8:** Students can give informed and well argued accounts of their own and others' views, values and commitments, and contemporary moral issues, synthesising balanced conclusions in the light of different perspectives.

Teaching might require or ask students to use ICT for reporting back on these problems.

Another assessment structure might follow the GCSE and give marks or grades for knowledge, understanding and evaluation.

The whole activity can be good for group revision before examinations.

Nine Problems: all in the minister's 'in-tray' on a Monday morning

Talking to an RE class

You are visiting a local secondary school to give a talk tomorrow. They have written and asked you to take an RE class of 30 14-year-olds, and answer 2 questions: "Is God real?" and "What is God like?" They want you to talk for 15 minutes, and answer questions. The letter says most of the pupils are not sure about belief in God, but they want to meet a 'real Christian believer' to find out more. Plan what you will say in detail: you could make a one-page handout that you will give to them.

Bible: John 1:1-14; Romans 1: 20-23.

Helping a troubled marriage

There is a message on the answering machine from a woman in your church. She sounds as if she is crying. She feels that her marriage is in danger of breaking up after serious rows with her husband. They are both in their forties, and have two teenage children. She wants you to help. What will you say when you ring her back? What will you talk about and suggest to her when you visit her? Make some notes, and pick any Bible passages you might read with her. (This could lead to a role played telephone conversation).

Bible: Matthew 5:31, 32. Romans 8:38, 39.

Trouble with the worship

There's an email from one of your regular church attenders, complaining about the worship service yesterday. This person didn't like the music, or the noise made by children in church. It ends, "How can we be expected to worship God when the building is full of noise, whether from children playing around in the aisles, or a substandard pop group singing all these modern songs which older members of the congregation don't know or like?" Write your reply in an email of less than 200 words.

Bible: Psalm 150, 1 Corinthians 12:14-27.

A new crib set to buy for Christmas?

Your crib set (figures of Jesus and the shepherds, wise men, etc) has been stolen, and you want to get a new set before December, when they're used. There are three alternatives: a hand made set, carved by one of your own congregation, big, rather ugly, but free. A plastic resin set, very colourful and child friendly, but no work of art, for £45, and a lovely set from Nicaragua, a real work of art, produced through a Fairtrade organisation, for £300. What will you recommend to use and why? Write a short paper to say.

Bible: Luke 2:1-20.

Phone urgently

There is a message on your answerphone: "Hello, Reverend, you don't know me, but I live two streets down from your church. Last night we heard strange noises and wailing, and this morning there is a broken plate in the kitchen. It could be a poltergeist, and we can't stay in the house. We're too scared. Please ring up and tell us if you can help. We are terrified." You haven't ever done an exorcism yourself before, though you know another minister who has done. The number follows. How will you reply?

Bible: Luke 8:26-33.

A planning task

Last week, one of your parishioners died and this Thursday you will be taking the funeral. You need to make a four-page order of service for the funeral, with some hymns, prayers, Bible readings and a short talk in memory of the woman who has died. She was a widow, in her late 60s, with 2 children and 4 young grandchildren. They will be at the service. You knew her well, and the family have asked you to plan the funeral yourself. Devise the service. Make some notes for your talk. What will you say to comfort them?

Bible: Psalm 23; I Corinthians 15:51-58.

Which new hymn book to buy?

You have tatty old hymn books to replace. Money isn't a problem, but members of the church have made three suggestions and you have to choose one. You can have *Songs of Fellowship* or *Singing the Faith: The Methodist Hymn Book* or *Hymns for Today's Church*. The book you choose will last for a number of years, so you have to get it right. Make a table or list of the advantages and disadvantages of each of the books, and put them in order, 1 – 2 – 3. Some people say, "We don't need a hymn book. Spend the money on a digital projector and put the words to hymns and songs on the screen."

(This requires provision of a copy of each of the three books (or three others). Maybe local churches would be happy to loan them)

Bible: 1 Corinthians 14:26-33, 40.

Three requests for help from different charities

You have three appeals on your desk today, each one asking for money from your congregation, and for you to publicise their work and find some volunteers who will work for them. The first is from the local donkey sanctuary, where old donkeys are cared for. They need £5,000 to stay open beyond the end of this month. The second is from Christian Aid: Would your church like to send money to support their work among refugees from famine in Somalia? The third is from the local homelessness shelter, asking for a donation to their hostel. You have about £500 in your charity kitty at the moment. You usually pass these appeals to your treasurer, giving your view of each appeal and telling her what to do in a note. Write the three notes.

Bible: Luke 6:35, 36. Matthew 25:31-40.

Abortion?

At the very end of your evening service yesterday, a 16-year-old girl from your church youth group stopped behind in tears. She told you that she is pregnant by accident from her boyfriend, and can't tell her parents. She thinks that an abortion is the only way out for her, and can't imagine having the child. She has no one to help her, and so turned to you. She is in the ninth week of the pregnancy. You talked to her until she was calmer, and took her home, but she is coming back to discuss what to do later in the morning. What advice will you give her? Will you try to make her tell her parents? What will you do to help her? Will you support her if she wants to go ahead with the termination? How?

Bible: Psalm 139:13-17.

1. What was the item you dealt with? You might have to imagine some 'back story' to it.	**3.** In what ways does the Bible guide the minister? Does the Bible tell them what to do?	**5.** What is your advice to the minister? Give several detailed ideas and suggestions. What might happen next if they follow your course?
2. Why is this a tricky one? What problems of belief and behaviour are involved in this scenario?	**4.** What alternatives or choices does the minister face?	**6.** What did you learn from this activity?

Religious Education

Years 9 - 10

Guidance in teaching **Christianity** *through planned units of work*

Committed to Goodness?

How do your ethical choices and commitments make a difference?

The Methodist Church

RE Today Services

This unit of work for Religious Education has been written as part of a project with the Methodist Church to provide some non-statutory exemplification of good teaching and learning in RE. It contains guidance on good practice, and links to Agreed Syllabuses and GCSE criteria.

Committed to Goodness: How do our ethical choices and commitments make a difference?

Years: 9-10

About this unit

This planned RE investigation explores issues around ethics, commitments and responsibilities. Pupils will learn about Methodist Christianity in action.
This plan will be aimed at pupils in Yr 9 or 10, using questions about ethics and issues, connected to beliefs and commitments. There is an emphasis on issues where Methodists have had an impact on ethics and social and community life, in relation to, for example, gambling, alcohol, people trafficking, crime, the sanctity of life and spirituality. Using some dynamic learning activities, the plan will enable students to improve their arguing skills, their reflective skills and to consider their own attitudes, intentions and contributions to their local community and to wider society. There are links to the GCSE RS syllabuses and to the teachings of Christian Scripture and Methodist community. As well as contributing to examination preparation, the work challenges young people to express their own convictions, beliefs and ideals. Learning from the Hindu faith and practice as well, pupils will be able to contrast two living religions.

Pupils will be enabled to consider the challenges of living ethically, in the light of Methodist teaching and examples. Pupils are encouraged to consider what can be learned from Christian teachings in the Bible. They will also learn from other people's examples and consider their own experiences, beliefs and values.

Where this unit fits in

This unit will help teachers to implement the vision of RE for Methodist Schools by providing them with well worked examples of teaching and learning about the themes of commitment, ethics, goodness and evil. This will enable pupils to explain these concepts, to know some religious and non religious examples and views concerning good and evil and to come to their own decisions about the impact of commitments in making ethical choices. The unit is compatible with learning in many GCSE courses in RS, and also connects to learning in Citizenship Education and PHSE. Many teachers start teaching GCSE courses in Year 9; this unit will fit there, or into Year 10.

Estimated teaching time for this unit: ten hours. This is a long unit. Teachers should select from it what enables them to work in depth, not rush through too much material.
It is recognised that this unit may provide more teaching ideas than a class will cover in ten hours. Teachers are invited to plan their own use of some of the learning ideas below, ensuring depth of learning rather than covering everything.

Key strands addressed by this unit

AT 1: Learning about Religion

- Beliefs, values and teaching
- Ways of expressing meaning

AT 2: Learning from Religion

- Questions of meaning, purpose and truth
- Questions of values and commitments

The core RE concepts that the unit develops are about beliefs, values and religious teachings and the ways these are expressed through the values and commitments you show in your everyday life.

Attitudes focus

pupils will explore attitudes of:

- self-awareness by becoming increasingly aware of their own beliefs and ethics and the impact of beliefs and values upon behaviour and communities
- respect for all by developing a willingness to learn from beliefs and commitments different from their own. Students may realise that different ways of life are often connected, holding similar values and seeking goodness and wellbeing for all.

The unit will provide these opportunities:

- Pupils have opportunities to consider the concepts of good and evil, right and wrong.
- Pupils have opportunities to discuss and debate some issues in the contemporary world, considering a diverse range of views about questions of commitment and ethics.
- Pupils will be able to think about their own experiences and views in the light of religious material they study.

For the teacher: Significant background ideas

In **Christian traditions**, belief in God as the source of goodness is a key to understanding the role of scripture, law and guidance. Christianity's Jewish roots mark the significance of the Ten Commandments and the relationship they imply between God and his people they imply, but the main sources of Christian ethics come from the teaching of Jesus. Sacred text, story and theological ideas contribute to Christian understanding of what it means to be human in relation to good and evil. Jesus' use of the 'Golden Rule' and his teaching and example about love should be studied here.

Christians believe in heaven, a place of love and perfection, beyond this life. Jesus points the way to heaven, through God's forgiveness and devotion to God. There is hope that this perfect destiny is shown by Jesus' own resurrection from the grave.

Traditional Christian teaching on hell is that hell is an indispensable part of God's perfect creation, ordained by God who sends people there as a punishment. However, modern interpretations focus more on free will in determining your final destination: for some, hell is more a matter of choosing not to go to heaven. Some Christians believe hell is a place that we build ourselves and experience now and that those living in hell are growing away from God and motivated by hate, greed, violence and jealousy.

In **Hindu communities**, good and evil are symbolised in story, worship and devotion; gods and goddesses with many powers demonstrate the goodness of life. The practice of non-violence and harmlessness, expressed by many Hindu people in vegetarianism and in pacifism, is a source of reflection.

Among **non-religious people** questions of good and evil may be answered with reference to reason, experience or the principle of utility (the greatest happiness for the greatest number). Atheists and agnostics may see God-talk as an unnecessary confusion of the debate about ethics. Humanists use the slogan 'good without God' to describe their ethical commitments to truthfulness, integrity and altruism. It is important that RE teaching should never give the impression that religions have some kind of monopoly on ethics. Atheism or agnosticism may offer purely human accounts of how we decide what is good and what is evil.
Humanists don't believe in God or the supernatural, so no Humanist would accept that evil is caused by anyone other than humans. Humanists would say that the way to resist evil is to respect other people's rights in the way that we live, work and spend our free time.

Vocabulary	Resources
In this unit, pupils will have an opportunity to use words and phrases related to: **Specific religions: Christianity:** Jewish roots, Ten Commandments, Golden Rule, Gospels, Sermon on the Mount **Specific religions:** Hinduism: karma, samsara, moksha, atman **Religious studies:** religion, humanism, atheist, agnostic, ethics, morality The language of **shared human experience:** good, evil, right, wrong, motives, actions, consequences	**Key Texts** ● Bible: various texts highlighted in lessons **Games** ● *The Values Game (in Looking inwards, Looking outwards* teachers' pack, J. Mackley, RE Today 1997) ● *The Worst Thing in the World (in Evil and goodness, Developing Secondary RE* RE Today 2001) ● *Dilemmas and Decisions: 48 scenarios for moral thinking*, (RE Today) **Web** ● **www.ybgud.net** Why be good? This fascinating and comprehensive site has some resources useful for pupils, and others for teachers. A project from the Christian tradition, it's alert to philosophical ethics. ● **www.humanism.org.uk** makes some atheist and agnostic materials available easily, and has a shop. ● **www.bbc.co.uk/lancashire/faith/index.shtml** is a good starting point for local faith community articles and connections ● **www.cleo.net.uk** is the main site for the Cumbria and Lancashire Education Online, and offers access to an expanding range of high quality resources for RE topics. ● For Vivekananta centre for information about Hinduism **www.btinternet.com/-vivekananda** ● **www.hellhappens.com/pictures-of-satan.htm** ● **www.allwecan.org.uk/** the website for All We Can ● **www.jointpublicissues.org.uk** is the site for the Methodist, URC and Baptist Churches to speak out and respond to issues such as gambling and alcohol abuse. A useful place to find the views for these denominations. ● **www.methodist.org.uk/who-we-are/views-of-the-church** this is the website for the Methodist Church in Britain and a place where simple statements can be found explaining the Church's views on a range of issues. **Books** ● *Questions: Values and Commitments; Questions: Beliefs and Teachings; Questions: Christians* edited by Stephen Pett, RE Today 2011-2012 ● *Religion in Focus: Christianity in Today's world: activity 'The Moral Ocean'* Published by Hodder Murray ● *Codes for Living Developing Secondary RE*, ed Rosemary Rivett, RE Today ● *Developing Secondary RE: Relationships* (p24-25) RE Today publications. Activity exploring dilemmas and decisions in the workplace ● *Active resources for Christianity* Phil Grice. Published by Heinemann ● *A-Z of Practical Learning Strategies* Pg 41 (RE Today publications) ● *Dimensions in Religion: Movement and Change* Wood, Logan and Rose Chapter 4.(Nelson Thornes 1998) ● *This is RE*, books 2 and 3; C. Large (Hodder Murray) ● *Folens RE: Thinking About Living* ● *Weaving the Web, Communication, Celebration and Values*; Lohan and McClure (Collins) ● *Faith in Action Series* (RMEP) ● *Contemporary Moral Issues*; Joe Jenkins (4th Ed. Heinemann 2002) ● *Steps in RE: Onwards and Upwards*, Lesley Beadle (RE Today 2006) provides activities and learning strategies for SEN pupils. ● *Hinduism, a new approach* – Veronica Voiles (Hodder and Stoughton) ● *If I were God I'd say sorry*. R. Kirkwood (Hodder and Stoughton 1997)

Vocabulary	Resources
	Video / DVD ● *Why Atheism?* Package of materials & DVD from Team Video ● *The Test of Time* video series (BBC, 2001) Do the teachings of Jesus stand the test of time? ● *BBC Curriculum Bites RE: Series 1* (2003) : A short history of good and evil; The Moral Minefield ● *BBC Curriculum Bites RE: Series 2* (2005): What would Jesus do? Caught in the Middle. ● Channel 4 Learning: *Worlds of Faith* (1999) ● *War and Peace* ed Joe Jenkins ● *BBC Taking Issue. Right or Wrong and Forgiveness* ● BBC Class Clips RE: *Should we forgive?* ● Various contemporary films such as *Harry Potter* (Voldemort as ultimate evil), *Narnia* (the White Witch)

Contributions to spiritual, moral, social and cultural development of pupils

- Opportunities for **spiritual development** come from discussing and reflecting on key questions of meaning and truth such as good and evil and beliefs about God.
- Opportunities for **moral development** come from studying a range of ethical issues, including those that focus on justice, alcohol, gambling, vegetarianism, sex ethics and the use of money.
- Opportunities for **social development** come from investigating social issues from religious perspectives.
- Opportunities for **cultural development** come from promoting harmony and respect for all, combating prejudice and discrimination.

EXPECTATIONS: At the end of this unit:		
Pupils working at level 4 will be able to: ● show that they understand some different perspectives on good and evil or right and wrong ● apply ideas from religious texts or codes of ethics to a moral issue they are concerned about ● use the vocabulary of RE such as good, evil, right, wrong, motives, actions, consequences to show their understanding of a moral issue.	**Pupils working at level 5 will also be able to:** ● use accurately and thoughtfully the language of religion and ethics to explain their viewpoints ● explain connections between what people believe and how they behave, making a connection to their own beliefs, values and behaviour ● explain how a person's religious beliefs impact on their ethical views and actions, and identify the challenges of following a moral code ● suggest reasons for the impact of some sources of moral authority for Christians, Hindus and non-religious people ● give a reasoned account of similarities and differences between Christians and Hindus on questions of right and wrong (the example of vegetarianism and animal welfare is given) ● explain principles for living held by Christians or Hindus ● suggest reasons for responses to at least one contemporary moral issue expressing their own viewpoints into the relationship between beliefs and values.	**Pupils working at level 6 will also be able to:** ● interpret for themselves some diverse responses to moral issues in the light of religious teaching ● express their own insights into morally complex questions ● use religious and philosophical language to give informed accounts of how and why religious principles and beliefs influence ethical decision making ● interpret different Christian, Hindu and non-religious sources (texts / sayings) in light of a contemporary moral dilemma to work out what a follower might do, saying why ● express their own reasoned responses to the value and challenges of belonging to a faith with clear moral principles in today's world.

ASSESSMENT SUGGESTIONS

A formal assessment of each pupil is neither required nor desirable for every RE unit. Continuing use of assessment for learning methods is best.

Teachers can assess this work by setting a learning task towards the end of the unit. The task aims to elicit engaged and reflective responses to the material studied throughout the unit across the ability range.

Recap, especially, the commitment game from Lesson 1. What have the students learned about commitment, including the commitment of Methodists?

Pupils could design a sculpture, painting or stained glass window using symbols to express Christian ideals of fighting injustice, and expressing peace, love, self-control and forgiveness. The Methodist Art Collection is a brilliant and accessible resource for this activity (online at **www.methodist.org.uk/prayer-and-worship/creative-arts/the-methodist-art-collection**).

Success criteria

Remember to include your responses to these questions:

- What specific religious teaching have you used to illustrate your art work?
- What similarities and differences are there between your interpretations of hell and heaven and other people in the class?
- How might your work of art act as a warning and an encouragement to young people today?
- How is your work connected to religious sources? Be specific!

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What do we know about good and evil?			
Pupils should learn: to consider what are good and evil actions in everyday life to explain what good and evil mean to you.	**Getting Started** ● **Puzzles and complexities:** We don't want to be simplistic about good and evil – so start with puzzling statements on the board such as: "There's no such thing as a free lunch." Or "Evil and goodness are two sides of the same coin." Or: "There cannot be goodness unless evil is possible. Robots cannot do good." Or: "Is it good that there's evil?" Ask the pupils to discuss what they think these mean. Consider whether human nature stops people from doing genuinely good acts, without expecting something in return. ● **Screwed up statements.** In small groups, pupils can think of intriguing examples of one 'good' act and one 'bad' act. Write the situations onto two pieces of paper, with the question underneath,"Is this a good act, an evil act or are you unsure?" For example: "A child steals some sweets from his mum's cupboard, then shares them out generously with their three best friends." "A father murders a man after he discovers the man has assaulted his daughter." "A girl raises £1,000 for charity but keeps £100 for herself." Situations are screwed up and thrown around the room (!). Pupils pick up two situations for their group and discuss the implications: What should the police do? What would a Christian minister say? What prayer would you pray for this person? Does the bad cancel out the good, or not? ● **Definitions;** Pupils write a definition of what they think is 'good' and 'evil' considering whether there is such a thing as ultimate good and evil. Point out that religious ideas about good and evil are held by many people who do not practise a religion.	I can: think for myself about what I think is good and what I think is evil (Level 4) express a range of views about the nature of evil, and explain what I think giving reasons (Level 5).	To get beyond the 'black and white' is an important learning objective here; ethical issues are usually complex But clarity is one of the 'gifts' of faith to believers: asking the question "What does love require?" or "What would Jesus do?" can be a way to see through the moral complexity. This curriculum plan tries to do both: complex ideas, clear thinking.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What do we mean by commitment? What are your commitments?			
Pupils should learn: to consider thoughtfully their own commitments and the commitments of religious people to explain what matters most in their view of life, comparing their answer to Christian responses to respond to the challenges of living unselfishly, or with love to think about the impact of what we say on what we do, including the spiritual impact.	**Game: Everyone's committed** ● This discussion game enables pupils in groups of 4 to use dialogue to clarify their commitments, including their ethical and religious commitments via a 30-minute discussion that ranks, and prioritises commitments – the game board, with a set of cards, is available to Methodist Schools using this unit of work (see pages 130-133). ● Pupils use a board and set of cards for each group of four. On the board, a green segment stands for things you are committed to, a red one for the things you are not committed to, and an orange space is for things you're not so sure about. Pupils must put their deck of 'commitment' cards in a pile, face downwards, and play in turns, around the group. A 'turn' is three things: 1. Read out the top card. 2. Ask the other players: "Where would you put this card? Why?" (This rule is REALLY important) 3. Ignore them and put it where you think it goes for you. When it's your turn, if you want to, you can also move another person's card to a space that you choose: '**Move one**, **place one**' is the rule. All cards must be in one space only – no overlapping is allowed. When the cards are all out, play three more rounds, in which you just swap two cards over. Say why. **Teaching and learning strategies developed from the game** ● Get each group to think about how a character (from fiction? From celeb culture?) would play: What are the top commitments for these: Buzz Lightyear/Princess Fiona from *Shrek*/Hermione Granger/Luke Skywalker/Taylor Swift / Simba the Lion King/Britney Spears/Wayne Rooney/Zac Ephron/Mo Farah/any others. ● Ask pupils what their top five commitments are. How do these make a difference to their lives? ● Ask pupils which five things in the game they are definitely not committed to, and why. Develop this discussion to think about how some commitments are moral, and some are merely personal. ● Relate the work to the commitments of Methodist Christians and other religious people in future lessons.	I can: show that I understand some examples of religious commitments (L4) apply ideas like commitment, influence or hypocrisy for myself (L4) explain some impacts of religious commitments on people's lives (L5) explain the impact of my commitments on myself and my family (L5) interpret what sacred texts say about commitment, making insightful commentary of my own about the texts (L6) explain with arguments and examples how and why my commitments reflect my beliefs and influence my ethics (L6).	The discussion game 'Everyone's Committed', devised by Lat Blaylock, is available on pages 130-133 at the end of this unit.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Is evil a 'being'? Why do some people explain evil in the world by talking about the Devil, Shaytan or Satan?			
Pupils should learn: to develop knowledge and understanding of Christian teaching about Satan. to consider ways in which this belief explains evil, and other viewpoints: is it a realistic explanation for evil in the world today to blame Satan or the devil?	**Learning from ideas or myths about Satan** ● Retell the story of the fall (Genesis 2-3). What does the snake symbolise? ● Divide up the class to study the following biblical texts showing different aspects of Satan. Groups should present their findings as a mind map, poster or PowerPoint to the rest of the class. What are the attractions of this explanation of evil? *(see table on next page)* ● Ask pupils what this study of ideas from the Bible teaches them about Christian belief. Point out that different Christians believe different things about the devil – symbol, or real person? Powerful, or already defeated? Myth or story? ● A classroom display of ideas about Satan might sound like a dangerous idea: who would be upset? Maybe a class book, with a page from each pupil including one image and one paragraph of thinking would be better!"	I can: explain how religious sources are used to provide answers about the problem of evil (Level 5) use religious vocabulary to explain beliefs about evil and Satan and interpret the significance of such beliefs (Level 6).	You could use this website (with discretion) **www.hellhappens.com/pictures-of-satan.htm** to discuss with pupils what they think Satan might look like and to challenge the stereotype of the devil as a horned beast with a pitchfork and tail.

Names given to Satan		
Satan	Zechariah 3:1	Adversary or accuser
Beelzebub	Matthew 12:24	‘Lord of the flies‘; Jewish nickname for Satan
Devil	Revelation 12:9	’Slanderer’
Abaddon, Apollyon	Revelation 9:11	’Destruction‘ or ’Destroyer’
Angel of the Abyss	Revelation 9:11	
Evil One	John 17:15, Ephesians 6:16	
Accuser	Revelation 12:10	Will be hurled down
Great Dragon	Revelation 12:9	
Red Dragon	Revelation 12:3	
Ancient serpent	Revelation 12:9	See Genesis 3
Belial	2 Corinthians 6:15, Nahum 1:15	Hebrew. ‘useless’, ‘worthless’, ‘wicked’
Ruler of the kingdom of the air	Ephesians 2:2	
Prince of demons	Matthew 9:34	
Prince of this world	John 12:31	
Father of lies	John 8:44	
God of this age	2 Corinthians 4:4	
Lucifer	Isaiah 14:12 (KJV)	Latin translation of Hebrew word for ‘morning star’

Characteristics of Satan	
Matthew 4:1-11	Satan as a tempter
Matthew 17:14-18	Can bring sickness to mankind
1 John 5:19	Ruler of this world – holds the world prisoner
Revelation 13, 16:14	Satan can control politicians
Colossians 2:15	Jesus triumphs over the devil through the cross
1 Corinthians 10:13, James 4:7, 1 Peter 5:8-9	Satan can tempt believers
2 Corinthians 11:14	Satan masquerades as an angel of light
2 Corinthians 12:7	Satan can be used by God for good
Revelation 16:12-14	Satan and the demons perform miraculous signs

The Fall of Satan and the Angels: Some Christian beliefs	
Isaiah 14:12-20	‘Morning star’ is translated as ‘Lucifer’ in some bibles.
Ezekiel 28:12-19	Satan once had a special place of honour guarding the throne of God
Luke 10:18	"I saw Satan fall like lightning from heaven."
2 Peter 2:4	Angels that sinned are placed in hell, awaiting judgment
Jude 1:6	Fallen angels are held in darkness for Judgment Day
Revelation 12:4	May indicate that Satan took a third of the angels with him
Revelation 12:7-12	War in heaven between Archangel Michael and Satan

The End of Satan	
Matthew 25:41	‘Eternal fire’ was prepared for Satan and his angels
Romans 16:20	God will crush Satan under the feet of the Christian church
Revelation 20:1-3	Satan thrown into the abyss for 1,000 years
Revelation 20:10	Satan thrown into lake of burning sulphur forever

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Is evil a place? Beliefs about hell, or the state of being isolated from love or from God			
Pupils should learn: to describe a religious and non religious view of 'hell' to explain different views concerning the nature of hell.	**Considering ideas about destinations after death** ● Pupils could start with a card activity. Teacher could give personal examples. All are given a few cards and write and draw examples on their cards: "Hell on earth is…" (eg "sitting in the dentist's chair", "being in RE", "babysitting my little brother", "eating sprouts" etc). Cards are passed around the room and pupils keep a card if they agree with the sentiment and pass on the card if they disagree. When the majority are happy with two of the cards they are holding, the cards are read out. ● Is hell a real place or a state of mind or a personal experience? Why does this religious word still get used a lot in our non-religious society? ● **Could hell be real? Could hell be empty?** The Methodist teaching is that "All can be saved". Start a discussion by asking pupils to write their answer to this question, giving reasons. They should be ready to read out their ideas: if Adolf Hitler stood at the gate of heaven, said he was truly sorry and seemed to show it, are there any circumstances in which the angel on duty should let him in? Do pupils think that all people should be saved or are there some who actually deserve hell, or exclusion from eternal life? Thinking about what difference it would make to the life/actions of a Methodist Christian who believes "everyone can be saved". ● Pupils could be given a list of statements and hold up squares of paper to show if they agree (green), disagree (red), are unsure (amber) Pupils use the reasons given for agreeing or disagreeing to write up evaluative answers in the style of the GCSE evaluation statements. Statements could include: ○ "I believe there may be heaven, but I don't believe in hell." ○ "When you die you will be judged and if you have been bad you will go to hell." ○ "Hell is not a real place, it is just a story to scare children." ○ "There has to be a hell because otherwise people like Hitler would just get away with it." ○ "Hell is being in a place of eternal suffering, a lake of fire." ○ "Hell is where you are tormented day and night by all your worst memories." ○ "If hell is real, then the concept of God as a forgiving God is false." ○ "If there is such a place as hell, God's love should make sure it is pretty much empty." ○ "We create our own hell if we are never willing to turn from selfishness." ● These and other statements could be used as a diamond sequencing exercise where pupils are given nine beliefs about hell and diamond rank them into those they agree most strongly with to those they disagree with.	I can: express my own opinion about what hell is like (L5) consider the challenges of belonging to a religion where hell is a reality (L6).	Exploring the issue of hell can raise lively discussions on topics such as forgiveness, punishment, free will, sin, life after death etc. You could use this website (with discretion) **www.hellhappens.com/pictures-of-hell.htm** to consider what hell might look like. A helpful article and class room suggestions can be read in REtoday Autumn 2008, *Hell-fire and brimstone*, Tom Newlands.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
How do Christians tackle good and evil? Christian ethics as a practical attempt to reduce evil			
Pupils should: learn about the Christian way of life understand the ways in which Christianity promotes goodness and responds to evil.	● **What does Christianity teach?** Contrast Christian teaching on hell with Christian teaching on heaven. The Bible teaches that for those who go to heaven God will "remove all of their sorrows, and there will be no more death or sorrow or crying or pain. For the old world and its evils are gone forever." (Rev 21:4) Methodist teaching urges each person to "do all the good you can, by all the means you can, in all the ways you can, in all the places you can, to all the people you can, as long as ever you can". What sort of society would we live in if everyone lived by that rule? ● **What do Christians do?** Pupils think about the spiritual practices of remembering Jesus in bread and wine, trying to follow Jesus' example of love, asking forgiveness of God, and prayer. Relate these to what action Christians take. Pairs of pupils might each study a different issue: ○ taking action for global justice and against poverty (eg through All We Can, Christian Aid, CAFOD, Tearfund) ○ tackling abortion by promoting adoption, and supporting pro-life charities ○ tackling HIV/Aids by medical research and compassion, ○ tackling injustice by supporting fair trade, ○ tackling gambling addiction or alcoholism by supporting self-help groups and opposing too-easy availability of alcohol, gambling, casinos and so on. ● **Consider questions that link the spiritual and the ethical.** How do Christians try to make 'heaven on earth'? How do Christians put their understanding of good and evil into action? What sort of society would we have if we all lived by the Christian vision? Does seeking to live by Jesus' teaching and example make people happy? Study examples of Christian action to support different groups. ● Pupils could design a stained glass window using symbols to contrast the Christian teachings on hell and heaven and showing ideals of fighting injustice, peace, love and forgiveness. They might do five panels in a group to show the idea of doing good to "All the good you can/by all the means you can/in all the places you can/to all the people you can/as long as ever you can."	I can: explain how the Bible is used by Christians as a source of moral authority (L5) express insight creatively into my view and other peoples views on Christian understanding of good and evil and its expression in ethics (L6).	Pupils could watch: BBC Curriculum Bites RE: Series 2 (2005): *What would Jesus do? Caught in the Middle*, which shows some of the key teachings of Christianity.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
How and why do Methodist Christians take a stand against gambling?			
Pupils should: learn about the Christian way of life understand the ways in which Christianity promotes good use of money, and opposes gambling and the foolish use of money.	● **What does Christianity teach?** Contrast Christian teaching on virtues (eg the Fruit of the Spirit from Galatians 5: 22, a list of virtues) with the message of TV adverts – which often seems to be that individuals can find happiness only through spending. Look at six adverts (try **www.tellyads.com**) ● **What do Methodist Christians do?** Pupils think about the noticeboard of a Methodist church, which advertises six meetings this week: ○ Fairtrade Fortnight Planning Group ○ Interfaith study group: Muslims, Jews and Christians together ○ Gamblers Anonymous Self Help Circle ○ Music for worship practice – choir and band ○ Divorce Recovery workshop for those coping with the end of their marriage ○ Children's Christian holiday Club planning group. The minister can only attend two. Which should s/he go to and why? Put them in order: which ones are closer to, or further from, the teaching of Jesus? ● **Consider questions that link the spiritual and the ethical.** How and why do Methodist Christians oppose gambling? What sort of society would we have if we all lived by this Christian vision? Does seeking to live by Jesus' teaching and example make people happy? Study examples of Christian action to support different groups. Pupils could: ○ write letters to the press about the siting of a casino near a primary school, exploring issues about gambling and its acceptance in our society ○ consider whether the Methodist church is missing out on lottery funding, or whether there is a principle at stake in rejecting the lottery ○ research and report on the work of Gamblers Anonymous: what damage does gambling cause in our society today? What is the difference between problem gambling and other kinds? (if there is one!). ● **Create both sides of an argument** between a Methodist anti-gambling campaigner and another Christian who sees no problem with betting and other forms of gambling, exploring ideals of forgiveness, generosity, wisdom and self control. The Joint Public Issues Team website is a useful resource (www.jointpublicissues.org.uk). This is the team that speaks out on behalf of the Methodist, Baptist and URC Churches, and there are sections in there about alcohol and gambling.	I can: explain how the bible is used by Christians as a source of moral authority (L5) express insight creatively into my view and other peoples views on (L6).	Pupils could use the website 'Church Society' **www.churchsociety.org/issues_new/ethics/iss_ethics_gambling.asp** or **www.jointpublicissues.org.uk**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
How do Christians tackle problems of alcohol abuse? Christian ethics as a practical attempt to reduce evil.			
Pupils should: learn about the Christian way of life in relation to alcohol, its use and abuse understand the ways in which Christianity promotes self control, using the example of using alcohol.	● **What do Methodist Christians do?** There is a ruling that forbids alcohol on Methodist premises; there is no Methodist church with a bar. In the history of Methodism, there is a long recognition that drink, out of control, ruins lives. Here are three Methodist projects that are enhanced by the ban on drink. 1. **Homelessness shelter**. A large city centre Methodist Church uses its upstairs room as a day centre for people who are homeless or sleeping rough. Many of the 100 clients are dependent on alcohol. 2. **Alcoholics Anonymous**, a support group for people addicted to strong drink, meets every Wednesday in the coffee lounge at a Methodist chapel in a small town. It is the only community room where there is never any alcohol available in the whole town. 3. **The Temperance Movement** campaigns against the drinks industry's huge profits and lack of care or responsibility for those who suffer from alcohol dependency. They have their regional offices at a Methodist church, which they rent on a generous lease. ● The Methodist Church wants you to design three posters, one each for these three projects. Say what they do, and relate them to the Christian virtues of self-control, compassion and care for the neighbour in trouble. ● Why do people have a casual attitude to alcohol, although they may be strongly anti-drugs? Is alcohol just 'the UK's most damaging legal drug'? ● Get the pupils talking about peer pressure, respect, values, and whether rules surrounding church buildings can actually change attitudes in people. ● Imagine all three of the projects are short of funds. Some Christians involved in the projects suggest applying for lottery money, but many Methodist Christians reject this idea – gambling is another kind of addiction. Write notes and a letter about why gambling and alcohol abuse are seen as such a significant issue within Methodist Christianity. Concepts to use: self control/the body is God's temple/wisdom/community life/protecting the young/'slippery slopes' and 'thin ends of wedges'/obeying God/trying to be like Jesus. ● Pupils could devise an internet advertising campaign to promote safe and wise use of alcohol.	I can: explain how the Bible is used by Christians as a source of moral authority in relation to alcohol abuse (L5) express insight creatively into my view and other peoples views on alcohol abuse explain and respond to Christian understanding of alcohol abuse (L6).	Pupils could look at the Methodist Church website or the Joint Public Issues website on the issue of alcohol **www.methodist.org.uk/who-we-are/views-of-the-church** **www.jointpublicissues.org.uk**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
How are animals to be treated?			
Pupils apply viewpoints to issues on the treatment of animals and justify their own views.	**Ethical questions about animals and humans** ● Ask pupils to notice that humans use animals, and often behave as if we own them. Do they have views about fur clothing, leather making, circuses, blood sport, fishing, vegetarianism, cruelty to pets, animal testing or factory farming? They should do! Ask them to describe the differences between believing in animal welfare and animal rights. How do they decide what is right or wrong? ● Pupils mind-map what animals do for humans (eg give power, transport, comfort etc). ● Pupils complete a chart using ICT showing views for and against issues about animals (eg vivisection, wearing fur, hunting animals for sport) Pupils justify their own opinions on the issues and link in religious views based on teachings from sacred texts. **The Methodist Church's view on Animal Welfare** ● Animal Welfare **www.methodist.org.uk/who-we-are/views-of-the-church/animal-welfare** ● What does the Bible say? The Bible records that God's covenant is not only with men and women, but 'with every living creature', and repeats it twice! A human being may be worth many sparrows, but even a sparrow does not die unnoticed (Matthew 10:29-31). The Christian vision is of a world where the whole of nature is at harmony (Isaiah 11:6-8), and where none is exploited. Short of that ideal, as we are, some judgements at least can be made. So what is the Church's judgement? ● Unnecessary and unjustifiable experiments and trials - as on the effects of cosmetics - should not take place. Intensive factory farming methods which ignore the welfare of animals are to be condemned. Every measure should be taken to preserve animal habitats. Cruel sports, such as stag hunting and hare coursing, should be banned. The Christian attitude towards the animals who share creation with us should be one of responsibility and stewardship, not exploitation. ● Ask pupils to imagine they work for the Methodist Church Press Office. A journalist phones to ask for a comment of less than 150 words on a scandal/issue involving animals, eg the 'horsemeat found in burgers' scandal.	I can explain how religious sources can be used to provide answers for ethical issues (L5).	Possible information for the chart can be found on: **www.IFAW.org** **www.supportfoxhunting.co.uk** **www.furisdead.com/** **www.buav.org/**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Are animals and humans the same?			
Pupils are aware of different attitudes towards animals and reflect on their own.	● Pupils annotate a picture of a fox – what words do they associate with it? Why? ● Pupils watch video clips from films which feature animals, eg *Ratatouille, The Jungle Book, Garfield, Jaws*. Pupils make notes on qualities/symbolism shown – do animals have these qualities or are they a film technique? (anthropomorphism) – What effect does it have on our attitudes? ● Pupils compare with clips from nature programmes, eg *National Geographic*. Do these show the same qualities? ● What would different believers say?	I can ask and suggest answers to questions of meaning and truth (L5) I can explain the impact of beliefs on individuals (L5).	Pupils will probably have many more examples – these could be explored further as homework.
Whose life is worth more – animals or humans?			
Pupils explore different views and evaluate the value of animal life.	● Pupils annotate a picture of Mickey Mouse (use P, M, I – Plus, Minus, Interesting) ● Pupils read article 'Mickey mouse must die' - what do they think? ● Pupils categorise statements (religious and non) about the merits of animal/human life. ● Pupils consider their own views on continuum scale (1= strongly agree; 10 = strongly disagree) towards statements about the worth of human/animal life – class compare views and try to justify them.	I can pose and suggest answers to questions about the importance of animals (L5).	Link for article - **www.telegraph.co.uk/news/worldnews/middleeast/saudiarabia/2963744/Mickey-Mouse-must-die-says-Saudi-Arabian-cleric.html**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
Why do some people choose not to eat meat?			
Pupils show understanding of the reasons why some people choose to be vegetarian.	● Explore the many reasons for vegetarianism, including health, ethical and religious ones. Find out if there are any vegetarians in the class. Does anyone know any vegetarians? Can they name any famous vegetarians? What reasons do these people give for their diet? ● Students could investigate religious responses to vegetarianism. ● Some Hindus choose to be vegetarian, but others eat some types of meat but not others. In India some Hindus are involved in schemes to support the protection of the environment. Look at the treatment of cows and the use of goshalas. ● Findings could be presented in the form of interviews for radio/TV or magazines. ● Students' own responses to these ideas could be discussed and personal written conclusions should be documented.	I can explain how teachings of Christianity or Hinduism affect believers' attitudes towards animal welfare (L5) I can explain why religious people hold differing views about eating meat. Giving my view on this issue, backed up with detailed reasons (L6).	For many Hindus their vegetarianism is related to their ideas of Karma (actions), reincarnation (rebirth of the soul in a new body) and ahimsa (non-violence to any living thing) For members of other religions the choice to be vegetarian may be a way of showing respect for God's creation. Information on goshalas can be found at **www.jayamgoshala.com/index.html** *Taking Issue 2* provides thought-provoking video material. *This is RE! 1*, pp. 100-113, *Religion in Focus: Christianity*, pp.80-81 Good episode of *the Simpsons*, 'Lisa the Vegetarian' from 'Raiders of the Lost fridge'
How do Hindus understand good and evil?			
Pupils should learn: to understand and describe the impact of the concept of ahimsa on the lives of some Hindus to pose and suggest answers to questions about the personal decisions about the food we eat and the way we treat the world around us.	**Hindu concept of Ahimsa** **Ideas about non harming** Explain that ahimsa is the concept of not harming any living thing by word, deed or even by thinking unkind thoughts. The reason for this belief is that Hindus believe that every living thing has a soul or atman. ● Pupils work in pairs and list some suggestions about how ahimsa might affect the life of a Hindu person. What might they choose not to do or choose to do more of? ● Collect some suggestions from the class. Explain that different Hindus might choose to behave differently. Consider how the concept of Ahimsa will influence some Hindus' personal responses to a variety of moral issues such as various medical issues and war.	I can: describe and link up some Hindu values with how Hindu people choose to live (eg values of harmlessness, beliefs about dharma and karma, linked to 'green' practice) (L4).	The BBC Beliefs DVD *Hinduism* is good for key teachings in Hinduism.

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What can we learn from the Hindu form of the goddess, Kali?			
Pupils should learn: to know the importance of Kali in Hinduism to describe the different characteristics of Kali.	**Hinduism** teaches that the law of karma says that every action has consequences. Pain, suffering and other kinds of misfortune have not been imposed on people by God. Nor are these things due to the actions of anyone else. It is the same for good things that happen. Things happen because of the law of karma. Reward and punishment do not always come in this life. They might come in a future rebirth – eg a good person might be reborn into a rich family as a reward for good deeds in a previous life. Evil and suffering should not be seen as unfair. Suffering in this life is because of behaviour in a previous life. Every living being has an inner spirit – the atman. The atman is eternal, perfect and indestructible. The Atman is born into one physical body and when that body dies, it is reborn into another body. This endless cycle of life, death and rebirth is called samsara. It is possible to be released from samsara and to reach moksha, which is union with Brahman (God). **Who is Kali?** Kali is the fearful and ferocious form of the mother goddess. Unlike mother goddesses who give life, Kali takes life. She feeds on death and is offered blood sacrifices. The legend says that Kali was in a battle against evil forces and became so engrossed in the killing spree that she got carried away and began destroying everything in sight. To stop her, Lord Shiva threw himself under her feet. Shocked at this sight, Kali stuck out her tongue in astonishment, and put an end to her homicidal rampage. Hence the common image of Kali shows her standing with one foot on Shiva's chest and her enormous tongue sticking out, looking shocked. Kali is represented with perhaps the fiercest features amongst all the world's deities. Kali's terrifying appearance is the symbol of her endless power of destruction. She has four arms, representing the complete cycle of time, with a sword in one hand and the head of a demon in another. The other two hands bless her worshippers and say "fear not!" She has two dead heads for her earrings, a string of skulls as a necklace, the severed head she holds is the fate of all the living, and the garland of skulls shows the inseparableness of life and death. She wears a belt made of human hands as her clothing (signifying work and liberation from the cycle of karma). Her tongue protrudes from her mouth; her eyes are red. Her three eyes represent the past, present and future, and her face and breasts are covered with blood. She stands with one foot on the thigh of her husband Shiva, and another on his chest. The reclined Shiva lying prostrate under the feet of Kali suggests that without the power of Kali, Shiva is lifeless. Kali standing on the inert Shiva represents her standing on the universe in ruins. As she alone is beyond fear, she can protect from fear those who call on her name. *(continued over page)*	I can: Explain why some Hindus might choose to follow Kali (L5).	Read information for teachers, background ideas at the beginning to gain more understanding of Kali. Also see website **www.hindunet.com.au/**

Learning objectives	Teaching and learning	Learning outcomes	Points to note
What can we learn from the Hindu form of the goddess, Kali? *(continued)*			
	Activities for learning ● Have a list of different qualities and attributes on pieces of card, eg strong, courageous, kind, fearless, gentle, bloodthirsty, assertive, aggressive, respectful, loving etc. Ask students to rank the qualities they would prize most highly in a leader. ● Look at a picture of Kali on the PowerPoint. What leadership qualities do they think Kali possesses? Search for images on the web. ● Explain who Kali was and the story of her tongue hanging out (See *For the teacher: significant background ideas* at the beginning). Go through the symbolism of different parts of Kali's body. Does she match up to the characteristics of your perfect leader in some ways? ● Students think about how they could change the symbols to things that mean the same to them, eg the severed head (symbolizing death) could be a dove and the garland of skulls (symbolising wisdom) could be a book. Encourage students to draw or make their 'gentler' Kali from playdough or clay.		

Learning objectives	Teaching and learning			Learning outcomes	Points to note
What gives hopes for the future? Are there ways of overcoming evil?					
Pupils should learn: to articulate their own hopes for the future to analyse religious and non-religious hopes for the future.	● Pupils 'paper the walls with their wisdom' by sticking post-it notes on a large sheet of paper stuck on the wall with the title: "My hopes for the future are..." (See sheet of prompts on this topic below) ● Log onto the website *Listening to children and young people talking...*about their hopes for the future. **www.natre.org.uk/db** ● Read different religious perspectives about hopes for the future and see if the religious beliefs affect the hopes for the future. What are the similarities and differences? Pupils can search for the views of, for example, Hindus, Christians and atheists. ● Choose one hope for the future from three different religions that you agree with and add one non religious hope for the future, maybe from the first activity. These could be illustrated as four PowerPoint slides. ● How do our hopes express our ethics? We hope for peace, community, love, and less war, prejudice, selfishness. But what can strengthen our attitudes and behaviour? Faith seems to do this.			I can: describe some similarities and differences between different religious beliefs and their hopes for the future (L4) express my own insights as to how different religions might offer a hope for the future (L6).	The website is an interesting tool for looking at young people's views about a variety of religious issues. **www.natre.org.uk/db/results.php**
	● The worst thing in the world is... ● What makes people do evil? I think... ● I think evil can be reduced by... ● Some people pray for evil to be defeated. I think... ● To make the world a better place, what I do is... ● Alcohol abuse is not funny because...	● Christians say Jesus overcame evil. I think... ● If everyone followed the Ten Commandments then... ● Some people are evil, for example... ● What we should do with the worst evil-doers (rapists, abusers, murderers) is... ● Gambling is bad because...	● One thing I learned from Hindu religion is... ● I believe satan is real because... ● I believe there is no such thing as a devil because... ● To reduce evil, politicians should... ● To reduce evil, religious people should... ● To reduce evil, I try to... ● I'd also like to say...		

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What are your commitments?

A powerful classroom tool for every pupil to explore questions of commitment by Lat Blaylock, RE Today

For the teacher

This is a powerful and innovative game strategy for the RE classroom which enables all pupils to use talking and listening group work to clarify their own commitments, including religious, spiritual and ethical commitments.

The aims for the activity are to enable pupils to:

- think for themselves about commitments, including religious commitments
- discuss issues of commitment and the impact of belief thoughtfully in a small group
- clarify their own commitments through reasoned conversation
- think carefully about the commitments of religious people, including some key leaders.

RE too often ignores or marginalises its concerns about individual expression and makes too much, by comparison, of its intentions to teach facts. Use this game (and the follow up activities that go with it) with your 11-14 year old pupils. The aim is to raise expectations of their engagement in RE.

Practicalities

For a class of 30, you will need to copy and laminate 8 gameboard and 8 sets of playing pieces (these don't need laminating – do them on thin card). Cut up the playing pieces and put a set in an envelope for each group of four players. Arrange the class to sit in groups of four; five works as well, but three is too few. Mixed and unusual groups are positively good for this game. Allow about 25+ minutes to play the game, then about 90 minutes if you want to do most of the follow up work. This can be 'chunked' into two or three more lessons if you like.

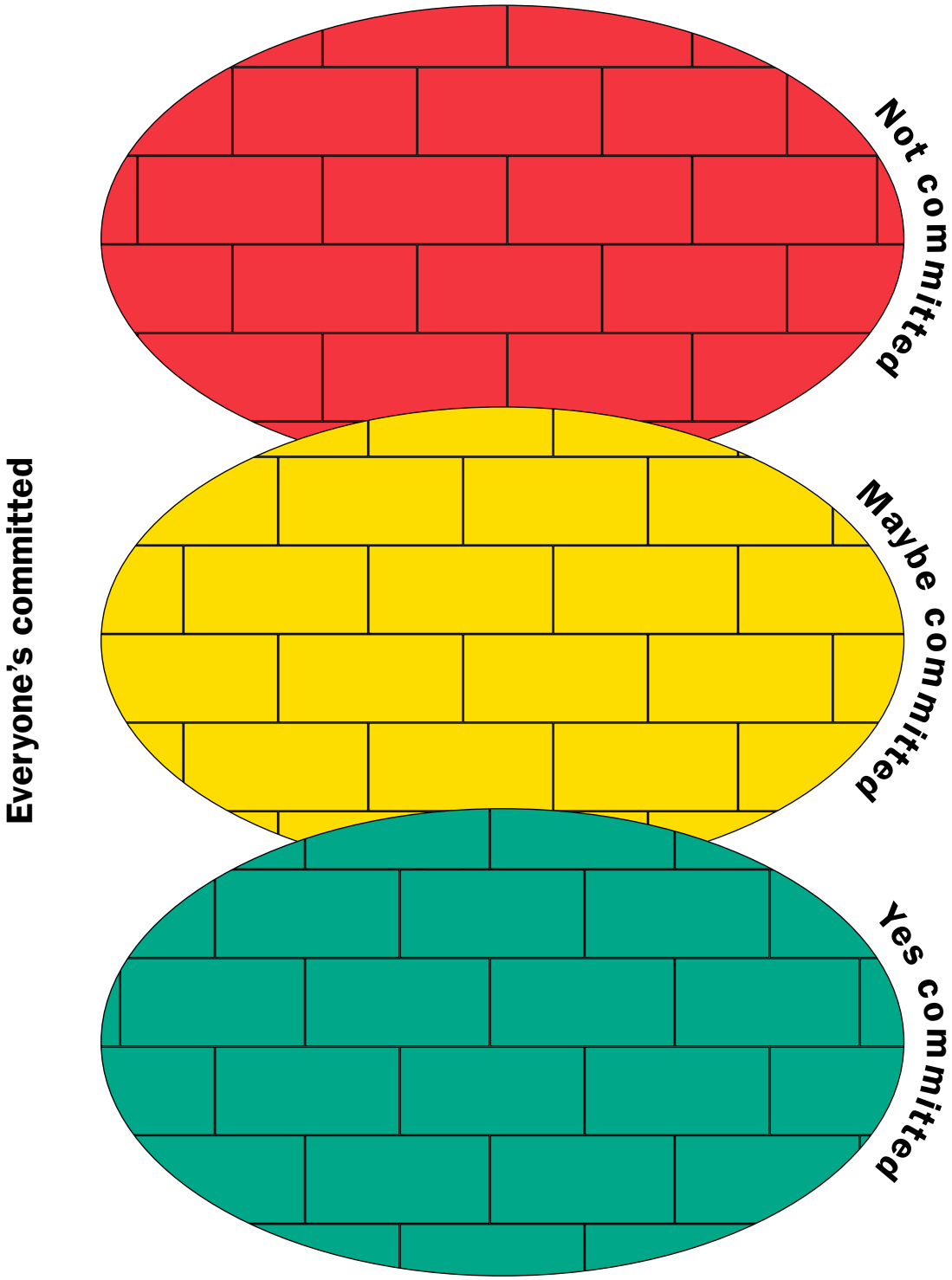
Curriculum relevance

The game is purpose built to address questions of commitment, which feature in every level of the RE 8 level scale in England and connect to the RME intentions in Scotland.

Achievement:

Here are some 'I Can…' statements based upon English RE levels. They describe the achievements pupils may show when they play the game and tackle the follow up work.

Level	If a pupil can say 'yes' to some of these, they are achieving the level. **I can…**
2	● identify some simple examples of religious commitments ● respond sensitively to questions about my own commitments.
3	● describe the commitments of others, including /Methodist Christians ● make a link between a religious idea and an idea of my own.
4	● show that I understand some examples of religious commitments, including those of Methodists ● apply ideas like commitment, influence or hypocrisy for myself.
5	● explain some impacts of religious commitments on people's lives, giving some Methodist and other examples ● explain the impact of my commitments on myself and my family.
6	● interpret what sacred texts say about commitment, making insightful commentary of my own about Biblical and other texts ● explain with arguments and examples how and why my commitments reflect my beliefs and influence my ethics.


Everyone's committed
Not committed
Maybe committed
Yes committed

Everyone's committed…

I'm committed to…

…my family	…telling the truth, even when it hurts	…looking out for my friends, even if it costs me	…animal rights they matter as much as us
…my God	…finding a path in life that is harmless	…myself	…helping my mum; she's made sacrifices for me
…protecting the environment	…making money it makes the world go round	…God-consciousness	…a more fair society
…making the world less racist	…worshipping in my holy place	…having a laugh happiness is the key to life	…equal rights for women and men (some way to go!)
…finding and doing a job that helps others	…looking good, so my clothes and make up matter	…improving my dancing	…living for pleasure and enjoying life to the full
…a fairer world I support global aid charities	…my family, so I make time for them	…getting better at my sport	…being the best I can be in my school work
…creativity, so I make time for my art and my talent	…my music, so I like to buy the tracks I love	…my mates	…living one day at a time
…reducing the problems caused by drink, drugs and gambling	…serving my God and other people	…my future	…learning more each day
…my music, so I practice a lot	…fulfilling my ambitions and getting to the top	…being the best that I can be	…all the thrills of life I can find.
…this day, this moment, the potential of NOW!	living with integrity, not being a hypocrite	…being a spiritual person	???

How to play this game:

1. Make a board and set of cards for each group of four pupils. There is a colour version of the board available on the accompanying CD.
2. On the board, a green segment stands for things you are committed to, a red one for the things you are not committed to, and an orange space is for things you're not so sure about.
3. Pupils must put the cards in a pile, face downwards, and play in turns, around the group.
4. When it's your turn, you must do three things:

    a. read out the top card
    b. ask the other players: Where would you put this card? Why? **(This rule is REALLY important)**
    c. ignore them, and put it where you think it goes for you.

5. When it's your turn, if you want to, you can move another person's card to a space that you choose: **'Move one, place one'** is the rule.
6. All cards must be in one space only – no overlapping is allowed.
7. When the cards are all out, play three more rounds, in which you just swap two cards over. Say why.

Afterwards: teaching and learning strategies developed from the game

a. Get each group to think about how a character (from fiction? From celeb culture?) would play: What are the top commitments for these: Buzz Lightyear/Princess Fiona from *Shrek*/Hermione Granger/Luke Skywalker/Taylor Swift/Simba the Lion King/Britney Spears/Wayne Rooney/Zac Ephron/any others.
b. Ask pupils what their top five commitments would be. How do these make a difference to their lives?
c. Ask pupils which five things in the game they are definitely not committed to, and why. Develop this discussion to think about how some commitments are moral and some merely personal.
d. Use the three statements below to explore religious commitments. They come from a Sikh, an atheist and a Christian. Get pupils in their groups to read the speech bubbles carefully, and see if they can 'spot' six commitments from each of these people.
e. Can they also write a similar speech about their own lives? These should be no longer than 150 words.
f. Can pupils suggest why religious commitments are so strong for some people?
g. Can pupils think and talk about the commitments of some great leaders or heroes from the religions? What is the rabbi, or the vicar committed to? What about Gandhi or Moses, Jesus, John Wesley, Nelson Mandela or Mother Teresa?
h. Use the writing frame below to get pupils to record their thoughts about their own commitments. The focus is on the Level 4 skill of giving reasons for their answers to questions of commitment. It can be simplified for lower-achieving pupils.
i. Discuss two big ideas with the class (this is hard, but well worth the effort):

    - **INFLUENCE.** What does it mean? Who is an influence on us? What is it in our lives that makes us committed to some things, not to others? Ask pupils to try and say who has influenced their commitments.
    - **HYPOCRISY.** What does this mean? Why do people often say one thing and do another? Why do we find it hard to live up to our commitments?

Gurjit:

I am a Sikh and I'm 13 years old. I live in Leicester, and I like soccer (to watch) and basketball (to play). In my family, we have lots of relatives in Gujarat, and I go there every couple of years for a month in the summer. It's really good to spend time with my bigger family. I'm choosing science subjects at school for GCSE and I want to be a pharmacist when I grow up, because it is an interesting job with good prospects. I like being a member of the community at my Gurdwara. I don't go every week, but when I am there, I can feel in touch with God and hear the reading of Guru Granth Sahib. It means a lot to me to be a Sikh, because our community is all about equality and service. In my family I have two older sisters, plus my mum and dad. I guess they are really the most important people in my life – though sometimes a bit annoying."

Harry:

I'm an atheist. I believe there's no god. You don't need religion to live your life well. Some people make out that if you don't believe in god you will be a bad person, but I think this is rubbish. I'm a volunteer in the Amnesty International group in Bolton, where I live, and even though I'm only 15, this means I can make a difference to the world. We run campaigns to help prisoners of conscience and we have had some successes in fighting unjust imprisonment. Don't get the idea that I'm a charity geek though. I also really like my sport and my music. At school, I've chosen PE GCSE because I'd like to be a sports coach when I leave school. In my family, I live with my dad and my younger brother – he's seven, half my age. He needs a bit of looking after because he has Asperger's syndrome, so I do what I can to help. He is funny to have around most of the time."

Julie:

I'm a Christian and a Methodist. This has a big impact on my life because I'm trying to live as Jesus taught us to. Some kids at my school are not sure what they are living for so they just go with the flow, but I'm not like that I really want to share my faith with anyone who's interested because Jesus has given me a great way of life, and it's not something to keep to yourself. I really hate it when Christians are given a stupid image of being strict, stuck in the past and repressed. My faith's not like that at all. Our Christian community is really brilliant. In church, I play in a band for worship, and I've had lots of chances to do amazing things with my church. Last summer, I was on a trip to Palestine where we met young Christians and Muslims, like us, who were refugees. So all this year I've been raising money to support them. So far we've raised just over £650. I hope to do a return visit when I'm a bit older."

Writing Frame:

Pupils are to use this for notes, then develop an extended piece of writing from it.

My Own Top five Commitments	Some reasons for my commitments	Something I do to show I am committed	What would Jesus say about my commitments? [Use quotes]
1	This matters most to me because…	To put this into action I…	
2	I'm very committed to this one because…	This makes a difference to my life by…	
3	My reason for choosing this is…	The impact of this one is…	
4	This is important because…	This commitment means that I have to…	
5	I care about this because…	I show this commitment by…	

Quotations Resource Sheet:

What would Guru Nanak and Jesus think of my commitments?

Love your brothers and sisters as much as you love yourself. Don't judge other people and then you won't be judged.

Ask and you will receive, Seek and you will find. Knock and the door will be opened for you.

As the perfume lives in the flower, Or as the reflection lives in the mirror, In the same way your God lives in you. Why search for God beyond yourself?

Let knowledge of God be your food, and let mercy be your savings. Listen to the music of God that beats in every heart.

Religion is not all about mere words: the person who looks on all others as equal is truly religious

If you forgive other people their sins, then your heavenly father will forgive you your sins.

"Even Kings and emperors with heaps of wealth and vast dominion cannot compare with an ant filled with the love of God."

Sing the songs of joy to the Lord, serve the Name of the Lord, and become the servant of His servants.

No one can love both God and money. No one can serve two masters. Don't store up riches for yourself on earth ~ store up riches in heaven, because your heart will always be where your riches are.

When you pray, go to your private room, and pray secretly to your father who is unseen. Your father will reward you!

Ask students to use this sheet of quotations to support them in thinking about what the Guru or Jesus might think of their commitments. This is not a straightforward application task at Level 4 – it is more challenging, asking for pupils to think at level 6, as interpreters. Can they match up and think through all they know of Jesus or Guru Nanak with what they are committed to in a subtle and thoughtful way? If so, this is a good achievement of any 12-14 year old. Don't expect them to reach a final answer!

CYSAG Gwynedd – Cynllun Datblygu (2025-26)

Rôl y Cyngor Ymgynghorol Sefydlog (ar Addysg Grefyddol):

Prif rolau CYS(AG) yw:

- Cynghori'r Awdurdod Lleol ar faterion sy'n ymwneud ag Addysg Grefyddol, Crefydd, Gwerthoedd a Moeseg ac addoli ar y cyd, neu Ddatblygiad
- Ysbrydol a Moesol.
- Ystyried ceisiadau gan Benaethiaid i gael rhyddhau eu hysgol o'r gofyniad statudol sy'n nodi bod rhaid i'w sesiynau Addoli ar y Cyd fod yn gyfan
- gwbl neu'n bennaf o natur gyffredinol Gristnogol (gelwir y fath geisiadau'n 'Ddyfarniadau').
- Gofyn i Awdurdod Lleol adolygu ei Faes Llafur Cytunedig.
- Monitro a chefnogi darpariaeth AG, Crefydd, Gwerthoedd a Moeseg, addoli ar y cyd a datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn
- ysgolion yr Awdurdod Lleol.
- Rhoi cyngor ar y maes llafur AG a Chrefydd, Gwerthoedd a Moeseg y cytunwyd arno gydag athrawon, gan gynnwys y dewis o ddeunyddiau
- athrawon.
- Cynghori'r Awdurdod Lleol ar ddarparu hyfforddiant i athrawon (mewn AG a Chrefydd, Gwerthoedd a Moeseg).
- Ystyried cwynion am ddarpariaeth AG, Crefydd, Gwerthoedd a Moeseg ac addoli ar y cyd a wneir i'r Awdurdod Lleol.
- Cyhoeddi Adroddiad Blynyddol ar ei waith.

Cyfansoddiad y CYS(AG):

Mae gofynion statudol sefydlu CYS(AG) yn gofyn am lunio tri phwyllgor o aelodau:

- Grŵp A - Cynrychiolwyr byd-olygon crefyddol ac anghrefyddol
- Grŵp B - Cynrychiolwyr yr athrawon
- Grŵp C - Cynrychiolwyr y Cyngor Sir
- Mae hawl hefyd i gyfethol aelodau.

Blaenoriaethau ar gyfer 2025-26

Blaenoriaeth 1: Datblygu effeithiolrwydd CYS(AG)

Blaenoriaeth 2: Monitro a chefnogi darpariaeth AG a Chrefydd, Gwerthoedd a Moeseg yn ysgolion yr Awdurdod Lleol

Blaenoriaeth 3: Monitro a chefnogi darpariaeth addoli ar y cyd a datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn ysgolion yr Awdurdod Lleol

Gwynedd SAC(RE) – Development Plan (2025-26)

The Role of the Standing Advisory Council (for Religious Education):

The principal roles of SAC(RE) are:

- *Advising the Local Authority on matters to do with Religious Education, Religion, Values and Ethics and collective worship, or Spiritual and Moral Development.*
- *Consider applications from Headteachers that their school be released from the statutory requirements for Collective Worship to be wholly or mainly of a broadly Christian character (such applications are known as 'Determinations').*
- *Require a Local Authority to review its Agreed Syllabus.*
- *Monitor and support the provision of RE, RVE, collective worship and spiritual, moral, social and cultural development in the schools of the Local Authority.*
- *Give advice on teacher agreed syllabus RE and RVE including the choice of teacher materials.*
- *Advising the Local Authority on the provision of training for teachers (in RE and RVE).*
- *Considering complaints about the provision and delivery of RE, RVE and collective worship made to the Local Authority.*
- *To publish an Annual Report on its work.*

The Composition of SAC(RE):

The statutory requirements for the setting up of SAC(RE)s require three committees of members:

- *Group A - Representatives of religious and non-religious worldviews.*
- *Group B - Teacher representatives.*
- *Group C - County Council representatives.*
- *There is also the right to co-opt members.*

Priorities for 2025-26

Priority 1: *To develop the effectiveness of SAC(RE)*

Priority 2: *Monitor and support the provision of RE, RVE, in the schools of the Local Authority.*

Priority 3: *Monitor and support the provision of collective worship and spiritual, moral, social and cultural development in the schools of the Local Authority.*

Blaenoriaeth 1: Datblygu effeithiolrwydd CYS(AG)/
Priority 1: To develop the effectiveness of SAC(RE)

Rheswm am y Flaenoriaeth/*Reason for Priority*

- Mae CYS(AG) Gwynedd yn cynnig cymorth i ysgolion, ond faint mae'r ysgolion yn gwybod am ein gwaith? Sut wyddom ni hyn?
- *Gwynedd SAC(RE) provide support for schools, but how much do schools know about our work? How do we know?*

Meysydd i'w Datblygu/*Areas to Develop*

1) Sicrhau aelodaeth lawn ar dri phwyllgor CYS(AG).
2) 2) Codi proffil CYS(AG) yn yr Awdurdod Lleol.

1) To ensure a full complement of members on all three SAC(RE) Committees.
2) To raise the profile of SAC(RE) amongst the Local Authority

Gweithgaredd **Activity**	**Unigolyn Arweiniol** **Lead person**	**Amserlen** **Timescale**	**Datblygu staff** **Staff development**	**Monitro** **Monitoring**	**Meini Prawf Llwyddiant** **Success Criteria**	**Dyddiad Cwblhau Date Completed**
Specific Action to be taken Camau penodol i'w cymryd	**Who takes responsibility?**	**Start date?**	**Support needed?**	**Who will check on progress and when?**	**What will have improved? How will this impact pupils/Schools/LA?**	
• Information about the CYS(AG) to be included in the annual report.	PL	Autumn Term	LA to translate, publish and upload to share point.	All progress will be reported in the CYS(AG) Spring Meeting	Schools and partner organisations will be more aware of the work of CYS(AG)	
• Links to support material to be included in the Annual Report	PL	Autumn Term	LA to translate, publish and upload to share point.	See above	See above	
• Annual report and other material to be distributed or made accessible for schools (e.g. using SharePoint)	LA	Autumn Term	LA to promote the materials on SharePoint.	See above	See above	

• CYS(AG) members to be proactive to share minutes and Annual report with their respective organisations.	All Members	Termly	Individual CYS(AG) members access to their own individual organisations.	See above	See above	

Blaenoriaeth 2: Monitro a chefnogi darpariaeth AG a Chrefydd, Gwerthoedd a Moeseg yn ysgolion yr Awdurdod Lleol
Priority 2: Monitor and support the provision of RE, RVE, in the schools of the Local Authority.

Rheswm am y Flaenoriaeth/*Reason for Priority*

- Gweler 'Rôl y Cyngor Ymgynghorol Sefydlog (ar Addysg Grefyddol)'.
- Helpu ysgolion i fodloni gofynion statudol.
- *See 'The Role of the Standing Advisory Council (for Religious Education)'.*
- *To support schools to meet statutory requirements*

Areas to Develop

1) Cael dealltwriaeth o ymwybyddiaeth ysgolion o ofynion Cwricwlwm Cytûn Gwynedd.
2) Cynorthwyo ysgolion i wella eu darpariaeth Crefydd, Gwerthoedd a Moeseg.
3) Cefnogi ysgolion wrth iddynt werthuso eu darpariaeth Crefydd, Gwerthoedd a Moeseg eu hunain.

1) Gain an understanding of schools' awareness of the requirements of the Gwynedd Agreed Syllabus.
2) To help schools improve their RVE provision.
3) To support schools as they evaluate their own RVE provision.

Gweithgaredd **Activity**	**Unigolyn Arweiniol** **Lead person**	**Amserlen** **Timescale**	**Datblygu staff** **Staff development**	**Monitro** **Monitoring**	**Meini Prawf Llwyddiant** **Success Criteria**	**Dyddiad Cwblhau** **Date Completed**
Specific Action to be taken Camau penodol i'w cymryd	**Who takes responsibility**	**Start Date?**	**Support needed?**	**Who will check on progress and when?**	**What will have improved? How will this impact pupils/Schools/LA?**	
• Materials to support the planning and delivery of RVE to be included in the Annual report.	PL	Autumn Term	LA to translate, publish and upload to SharePoint.	All progress will be reported in the CYS(AG) Spring Meeting.	Schools to be able to access RVE support material.	

● Monitoring Materials for governors and teachers to be made available for schools. To include monitoring questions and example RVE policy.	PL	Autumn Term	LA to translate, publish and upload to SharePoint and schools to be made aware of the materials.	All progress will be reported in the CYS(AG) Spring Meeting.	Governors and teachers to be better able to monitor RVE in their own schools.	
● Cllrs and CYS(AG) members who are school governors to trial the questions and report back to CYS(AG).	Cllrs and Members that are on governing bodies	Spring and Summer terms	Above materials to be shared with CYS(AG) members.	Outcome of members' visits to be shared in Summer Term.	CYS(AG) to be better informed as to the delivery of RVE across a selection of the LA schools.	

Blaenoriaeth 3: Monitro a chefnogi darpariaeth addoli ar y cyd a datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol yn ysgolion yr Awdurdod Lleol
Priority 3: Monitor and support the provision of collective worship and spiritual, moral, social and cultural development in the schools of the Local Authority.

Rheswm am y Flaenoriaeth/*Reason for Priority*

- Gweler 'Rôl y Cyngor Ymgynghorol Sefydlog (ar Addysg Grefyddol)'.
- Mae gofyn i ysgolion ddarparu Gweithred Ddyddiol o Addoli ar y Cyd.
- *See 'The Role of the Standing Advisory Council (for Religious Education)'.*
- *There is a requirement on schools to provide a Daily Act of Collective Worship.*

Meysydd i'w Datblygu/*Areas to Develop*

1) Cael dealltwriaeth o ymwybyddiaeth yr ysgolion o'r disgwyliadau mewn perthynas ag Addoli ar y Cyd.
2) Helpu ysgolion i wella eu darpariaeth Addoli ar y Cyd.
3) Helpu ysgolion i werthuso eu darpariaeth Addoli ar y Cyd eu hunain.

1) Gain an understanding of schools' awareness of the expectations regarding Collective Worship.
2) To help schools improve their Collective Worship provision.
3) To support schools as they evaluate their own Daily Act of Collective Worship.

Gweithgaredd **Activity**	**Unigolyn Arweiniol** **Lead person**	**Amserlen Timescale**	**Datblygu staff** **Staff development**	**Monitro** **Monitoring**	**Meini Prawf Llwyddiant** **Success Criteria**	**Dyddiad Cwblhau Date Completed**
Specific Action to be taken Camau penodol i'w cymryd	**Who takes responsibility ?**	**Start date?**	**Support needed?**	**Who will check on progress and when?**	**What will have improved? How will this impact pupils/Schools/LA?**	
• Monitoring materials for governors and teachers to be made available for schools. To include monitoring questions and example Collective Worship policy.	PL	Autumn Term	LA to translate, publish and upload to SharePoint and schools to be made aware of the materials.	All progress will be reported in the CYS(AG) Spring Meeting	Governors and teachers to be better able to monitor RVE in their own schools.	

• Cllrs and CYS(AG) members who are school governors to trial the questions and report back to CYS(AG)	Cllrs and Members that are on governing bodies	Spring and Summer Terms	Above materials to be shared with CYS(AG) members.	Outcome of members' visits to be shared in Summer Term.	CYS(AG) to be better informed as to the provision of Collective Worship across a selection of the LA schools.	

ANALYSIS OF INSPECTION REPORTS
(Reports published between July 2025 – March 2026)

School		Number on Roll	Inspection Date	Publication Date
Ysgol Santes Helen	Caernarfon	40	26/01/2026	30/03/2026
Strong emphasis is placed on pupils' spiritual, moral and social development through purposeful opportunities to reflect on values such as empathy and kindness.				
Ysgol Llanystumdwy	Llanystumdwy, Cricieth	25	19/01/2026	23/03/2026
Regular and purposeful opportunities are provided by teachers for pupils to reflect on spiritual and moral issues. Through meaningful experiences, pupils are encouraged to discuss their feelings and beliefs, such as when enjoying walking in the fresh air while taking part in community activities.				
Ysgol Bro Hedd Wyn	Trawsfynydd	64	24/11/2025	29/01/2026
The provision supports pupils to develop their ethical and spiritual values successfully. For example, collective worship sessions provide purposeful opportunities for pupils to reflect on their own thoughts and feelings.				
Ysgol Ein Harglwyddes	Bangor	152	24/11/2025	29/01/2026
Staff foster close working relationships with pupils. They encourage pupils to cooperate and share ideas and feelings sensibly, which develops their respect for others successfully. Staff ensure that pupils develop effective personal, social and creative skills, which creates a good awareness of their locality and a strong appreciation of other cultures. *Teachers provide an interesting curriculum that develops pupils' understanding of their local area and the wider world skilfully, for example by learning about the Great Strike of Penrhyn at the start of the twentieth century and the Welsh community in Patagonia. In addition, teachers plan sensitive opportunities for pupils to discuss important issues, such as relationships and diversity. They provide pupils with engaging experiences to develop positive attitudes to spiritual awareness and moral matters, which affect their own lives and those of other people. As a result, pupils show respect for others and develop their awareness of different identities successfully.* *The pupil leadership groups make positive contributions to the daily life of the school. These include the 'Healthy Heroes' who promote positive lifestyles amongst their peers and the 'Mini Vinnies' who collect goods for the local cathedral's food bank.*				
Ysgol Gynradd Talysarn	Talysarn, Caernarfon	96	17/11/2025	22/01/2026
Through class themes, reflection periods and worship sessions, pupils have opportunities to explore values such as kindness, respect and empathy, which contribute to their spiritual, moral, social and cultural development in a beneficial way.				

Through classroom themes and purposeful joint worship periods, pupils have rich opportunities to consider ethical issues and values such as kindness and respect for others in society. Leaders promote a positive multicultural environment that celebrates diversity and fosters pupils' understanding of different backgrounds and traditions. This contributes directly to developing pupils' spiritual, moral, social and cultural awareness. As a result, almost all pupils show empathy, kindness and respect towards each other and others.

Spotlight: Effective cooperation across the federation to develop pupils' digital skills
Strong cooperation across the federation is a central element of the success of the digital provision. Teachers plan carefully jointly to provide rich opportunities for pupils to work together to develop their digital skills successfully. For example, as part of theme work, teachers organised online meetings to support pupils from both schools to work together to design and create a comprehensive website about the countries of the world. During this project, pupils undertook research to collect and collate information, inputted key information into a purposeful database and used the information to sort and analyse data effectively.

This cooperation method is extremely successful in developing a wide range of pupils' skills. As well as strengthening their digital skills, pupils receive rich opportunities to improve their literacy and numeracy skills, and foster their understanding of global citizenship. As a result, pupils appreciate that their learning is relevant to the real world and show high levels of enthusiasm and commitment.

Ysgol Brynaerau	Pontllyfni, Caernarfon	57	17/11/2025	22/01/2026

Through class themes, reflection periods and worship sessions, pupils have opportunities to explore values such as kindness, respect and empathy, which contribute to their spiritual, moral, social and cultural development in a beneficial way.

Through classroom themes and purposeful joint worship periods, pupils have rich opportunities to consider ethical issues and values such as kindness and respect for others in society. Leaders promote a positive multicultural environment that celebrates diversity and fosters pupils' understanding of different backgrounds and traditions. This contributes directly to developing pupils' spiritual, moral, social and cultural awareness. As a result, almost all pupils show empathy, kindness and respect towards each other and others.

Ysgol Llandygai	Llandygai, Bangor	80	03/11/2025	08/01/2026

The school has planned a purposeful and interesting curriculum that supports pupils' knowledge of their local area, Wales and the wider world. Staff have fostered positive relationships between the school and its community. Pupils benefit from an interesting range of visits, visitors to the school, and regular opportunities to discuss moral and social issues.

Staff offer a curriculum that is rooted firmly in the local context and fosters a sense of belonging among pupils. A strong emphasis is placed on pupils' spiritual, moral and social development as they reflect on their kindness, for example, and on values such as respect and empathy.

Ysgol Eifion Wyn	Porthmadog	212	13/10/2025	15/12/2025

Staff and pupils foster close and loyal working relationships. They encourage pupils to co-operate and share ideas and feelings successfully, which develops their respect for other people intelligently. Staff ensure that pupils develop beneficial personal, social and creative skills, which create a good awareness of their cynefin, or local area, and a strong cultural appreciation.

Teachers plan sensible opportunities for pupils to discuss important issues such as relationships and diversity, and purposeful experiences to develop pupils' positive spiritual and moral attitudes. As a result, pupils show respect for others and develop their awareness of different identities successfully and demonstrate a positive attitude to learning.				
Ysgol Llanllyfni	Llanllyfni, Caernarfon	77	06/10/2025	08/12/2025
Staff provide effective opportunities for pupils to develop sound values and explore their spiritual and ethical beliefs. During joint worship sessions, teachers provide purposeful opportunities for pupils to learn about important values including equality, rights, and fairness. Through this, pupils have a good understanding of the need to treat everyone in society with respect.				
Ysgol Abercaseg	Bethesda	84	16/06/2025	18/08/2025
Staff work together successfully to develop a stimulating curriculum for pupils that celebrates the unique heritage of the area. Staff share the headteacher's passionate vision for developing pupils into principled citizens who are proud of their community and the Welsh language. As a result, pupils demonstrate the school's motto: 'Gorau addysg, cael gwreiddiau' successfully.				
Ysgol Pen-y-bryn	Bethesda	117	16/06/2025	18/08/2025
Ysgol Pen-y-bryn provides a broad and stimulating curriculum that deepens pupils' understanding and promotes their appreciation of their heritage successfully and encourages them to look to the future confidently. Staff share a clear vision to foster principled and enterprising citizens who are proud of their community and the Welsh language. Teachers plan meaningful activities that foster cross-curricular skills and reflect history, culture and the Welsh language successfully. They make the most of resources in the local area to enrich pupils' education, such as inviting experts to the school and visiting relevant educational sites. Through this, pupils develop a thorough understanding of their local area as a means of having a wider influence on their lives.				
Ysgol Y Gelli	Caernarfon	230	13/05/2025	16/07/2025
Leaders know the needs of the pupils, the school and its community extremely well. Recently, leaders have developed a close relationship with a local special school and old people's home. This has developed pupils' awareness to be well-informed citizens about their community and to respect the needs and rights of others.				
Ysgol Gynradd Bontnewydd	Bontnewydd, Caernarfon	207	13/05/2025	16/07/2025
Staff place a strong emphasis on promoting positive behaviour and fostering pupils' respect for each other effectively. *Staff support pupils to develop their spiritual, moral and cultural awareness successfully. For example, in school assemblies, they provide suitable opportunities for pupils to reflect on key ethical issues. Many pupils consider the opinions and values of others and develop a sound understanding of individuals who are different from them.*				

DADANSODDIAD O ADRODDIADAU AROLYGU

(Adroddiadau a gyhoeddwyd rhwng Gorffennaf 2025 – Mawrth 2026)

Ysgol		Nifer ar y Gofrestr	Dyddiad yr Arolygiad	Dyddiad Cyhoeddi
Ysgol Santes Helen	Caernarfon	40	26/01/2026	30/03/2026
Rhoddir pwyslais cryf ar ddatblygiad ysbrydol, moesol a chymdeithasol disgyblion drwy gyfleoedd pwrpasol i fyfyrio ar werthoedd fel empathi a charedigrwydd.				
Ysgol Llanystumdwy	Llanystumdwy, Cricieth	25	19/01/2026	23/03/2026
Mae athrawon yn darparu cyfleoedd rheolaidd a phwrpasol i ddisgyblion fyfyrio ar faterion ysbrydol a moesol. Drwy brofiadau ystyrlon, anogir disgyblion i drafod eu teimladau a'u credoau, megis wrth fwynhau cerdded yn yr awyr iach wrth gymryd rhan mewn gweithgareddau cymunedol.				
Ysgol Bro Hedd Wyn	Trawsfynydd	64	24/11/2025	29/01/2026
Mae'r ddarpariaeth yn cefnogi disgyblion i ddatblygu eu gwerthoedd moesegol ac ysbrydol yn llwyddiannus. Er enghraifft, mae sesiynau cydaddoli yn darparu cyfleoedd pwrpasol i ddisgyblion fyfyrio ar eu meddyliau a'u teimladau eu hunain.				
Ysgol Ein Harglwyddes	Bangor	152	24/11/2025	29/01/2026
Mae staff yn meithrin perthnasoedd gwaith agos â disgyblion. Maent yn annog disgyblion i gydweithio a rhannu syniadau a theimladau'n synhwyrol, sy'n datblygu eu parch at eraill yn llwyddiannus. Mae staff yn sicrhau bod disgyblion yn datblygu medrau personol, cymdeithasol a chreadigol effeithiol, sy'n creu ymwybyddiaeth dda o'u hardal leol a gwerthfawrogiad cryf o ddiwylliannau eraill. *Mae athrawon yn darparu cwricwlwm diddorol sy'n datblygu dealltwriaeth disgyblion o'u hardal leol a'r byd ehangach yn fedrus, er enghraifft drwy ddysgu am Streic Fawr y Penrhyn ar ddechrau'r ugeinfed ganrif a'r gymuned Gymreig ym Mhatagonia. Yn ogystal, mae athrawon yn cynllunio cyfleoedd sensitif i ddisgyblion drafod materion pwysig, megis perthnasoedd ac amrywiaeth. Maent yn darparu profiadau deniadol i ddisgyblion ddatblygu agweddau cadarnhaol tuag at ymwybyddiaeth ysbrydol a materion moesol, sy'n effeithio ar eu bywydau eu hunain a bywydau pobl eraill. O ganlyniad, mae disgyblion yn dangos parch at eraill ac yn datblygu eu hymwybyddiaeth o wahanol hunaniaethau yn llwyddiannus.* *Mae grwpiau arwain disgyblion yn gwneud cyfraniadau cadarnhaol at fywyd beunyddiol yr ysgol. Mae'r rhain yn cynnwys yr 'Healthy Heroes' sy'n hyrwyddo ffyrdd cadarnhaol o fyw ymysg eu cyfoedion a'r 'Mini Vinnies' sy'n casglu nwyddau ar gyfer banc bwyd yr eglwys gadeiriol leol.*				
Ysgol Gynradd Talysarn	Talysarn, Caernarfon	96	17/11/2025	22/01/2026
Drwy themâu dosbarth, cyfnodau myfyrio a sesiynau addoli, mae gan ddisgyblion gyfleoedd i archwilio gwerthoedd megis caredigrwydd, parch ac empathi, sy'n cyfrannu'n fuddiol at eu datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol. *Drwy themâu ystafell ddosbarth a chyfnodau cydaddoli pwrpasol, mae gan ddisgyblion gyfleoedd cyfoethog i ystyried materion moesegol a gwerthoedd megis caredigrwydd a pharch at eraill mewn cymdeithas. Mae*				

arweinwyr yn hyrwyddo amgylchedd amlddiwylliannol cadarnhaol sy'n dathlu amrywiaeth ac yn meithrin dealltwriaeth disgyblion o wahanol gefndiroedd a thraddodiadau. Mae hyn yn cyfrannu'n uniongyrchol at ddatblygu ymwybyddiaeth ysbrydol, foesol, gymdeithasol a diwylliannol disgyblion. O ganlyniad, mae bron pob disgybl yn dangos empathi, caredigrwydd a pharch tuag at ei gilydd ac eraill.

Sbotolau: Cydweithio effeithiol ar draws y ffederasiwn i ddatblygu medrau digidol disgyblion
Mae cydweithio cryf ar draws y ffederasiwn yn elfen ganolog o lwyddiant y ddarpariaeth ddigidol. Mae athrawon yn cynllunio'n ofalus ar y cyd i ddarparu cyfleoedd cyfoethog i ddisgyblion weithio gyda'i gilydd i ddatblygu eu medrau digidol yn llwyddiannus. Er enghraifft, fel rhan o waith thema, trefnodd athrawon gyfarfodydd ar-lein i gefnogi disgyblion o'r ddwy ysgol i gydweithio i ddylunio a chreu gwefan gynhwysfawr am wledydd y byd. Yn ystod y prosiect hwn, cynhaliodd disgyblion ymchwil i gasglu a choladu gwybodaeth, mewnbynnu gwybodaeth allweddol i gronfa ddata bwrpasol a defnyddio'r wybodaeth i drefnu a dadansoddi data'n effeithiol.
Mae'r dull cydweithio hwn yn hynod lwyddiannus wrth ddatblygu ystod eang o fedrau disgyblion. Yn ogystal â chryfhau eu medrau digidol, mae disgyblion yn cael cyfleoedd cyfoethog i wella eu medrau llythrennedd a rhifedd, ac i feithrin eu dealltwriaeth o ddinasyddiaeth fyd-eang. O ganlyniad, mae disgyblion yn gwerthfawrogi bod eu dysgu'n berthnasol i'r byd go iawn ac yn dangos lefelau uchel o frwdfrydedd ac ymrwymiad.

Ysgol Brynaerau	Pontllyfni, Caernarfon	57	17/11/2025	22/01/2026

Drwy themâu dosbarth, cyfnodau myfyrio a sesiynau addoli, mae gan ddisgyblion gyfleoedd i archwilio gwerthoedd megis caredigrwydd, parch ac empathi, sy'n cyfrannu'n fuddiol at eu datblygiad ysbrydol, moesol, cymdeithasol a diwylliannol.

Drwy themâu ystafell ddosbarth a chyfnodau cydaddoli pwrpasol, mae gan ddisgyblion gyfleoedd cyfoethog i ystyried materion moesegol a gwerthoedd megis caredigrwydd a pharch at eraill mewn cymdeithas. Mae arweinwyr yn hyrwyddo amgylchedd amlddiwylliannol cadarnhaol sy'n dathlu amrywiaeth ac yn meithrin dealltwriaeth disgyblion o wahanol gefndiroedd a thraddodiadau. Mae hyn yn cyfrannu'n uniongyrchol at ddatblygu ymwybyddiaeth ysbrydol, foesol, gymdeithasol a diwylliannol disgyblion. O ganlyniad, mae bron pob disgybl yn dangos empathi, caredigrwydd a pharch tuag at ei gilydd ac eraill.

Ysgol Llandygai	Llandygai, Bangor	80	03/11/2025	08/01/2026

Mae'r ysgol wedi cynllunio cwricwlwm pwrpasol a diddorol sy'n cefnogi gwybodaeth disgyblion am eu hardal leol, Cymru a'r byd ehangach. Mae staff wedi meithrin perthnasoedd cadarnhaol rhwng yr ysgol a'i chymuned. Mae disgyblion yn elwa o ystod ddiddorol o ymweliadau, ymwelwyr â'r ysgol, a chyfleoedd rheolaidd i drafod materion moesol a chymdeithasol.

Mae staff yn cynnig cwricwlwm sydd wedi'i wreiddio'n gadarn yn y cyd-destun lleol ac sy'n meithrin ymdeimlad o berthyn ymysg disgyblion. Rhoddir pwyslais cryf ar ddatblygiad ysbrydol, moesol a chymdeithasol disgyblion wrth iddynt fyfyrio ar eu caredigrwydd, er enghraifft, ac ar werthoedd megis parch ac empathi.

Ysgol Eifion Wyn	Porthmadog	212	13/10/2025	15/12/2025

Mae staff a disgyblion yn meithrin perthnasoedd gwaith agos a ffyddlon. Maent yn annog disgyblion i gydweithio a rhannu syniadau a theimladau'n llwyddiannus, sy'n datblygu eu parch at bobl eraill yn ddeallus. Mae staff yn sicrhau bod disgyblion yn datblygu medrau personol, cymdeithasol a chreadigol buddiol, sy'n creu ymwybyddiaeth dda o'u cynefin, neu'u hardal leol, a gwerthfawrogiad diwylliannol cryf.

Mae athrawon yn cynllunio cyfleoedd synhwyrol i ddisgyblion drafod materion pwysig megis perthnasoedd ac amrywiaeth, a phrofiadau pwrpasol i ddatblygu agweddau ysbrydol a moesol cadarnhaol disgyblion. O ganlyniad, mae disgyblion yn dangos parch at eraill ac yn datblygu eu hymwybyddiaeth o wahanol hunaniaethau yn llwyddiannus ac yn dangos agwedd gadarnhaol at ddysgu.				
Ysgol Llanllyfni	Llanllyfni, Caernarfon	77	06/10/2025	08/12/2025
Mae staff yn darparu cyfleoedd effeithiol i ddisgyblion ddatblygu gwerthoedd cadarn ac archwilio eu credoau ysbrydol a moesegol. Yn ystod sesiynau cydaddoli, mae athrawon yn darparu cyfleoedd pwrpasol i ddisgyblion ddysgu am werthoedd pwysig gan gynnwys cydraddoldeb, hawliau a thegwch. Drwy hyn, mae gan ddisgyblion ddealltwriaeth dda o'r angen i drin pawb mewn cymdeithas â pharch.				
Ysgol Abercaseg	Bethesda	84	16/06/2025	18/08/2025
Mae staff yn cydweithio'n llwyddiannus i ddatblygu cwricwlwm ysgogol i ddisgyblion sy'n dathlu treftadaeth unigryw'r ardal. Mae staff yn rhannu gweledigaeth angerddol y pennaeth ar gyfer datblygu disgyblion yn ddinasyddion egwyddorol sy'n falch o'u cymuned a'r Gymraeg. O ganlyniad, mae disgyblion yn dangos arwyddair yr ysgol, 'Gorau addysg, cael gwreiddiau', yn llwyddiannus.				
Ysgol Pen-y-bryn	Bethesda	117	16/06/2025	18/08/2025
Mae Ysgol Pen-y-bryn yn darparu cwricwlwm eang ac ysgogol sy'n dyfnhau dealltwriaeth disgyblion ac yn hyrwyddo eu gwerthfawrogiad o'u treftadaeth yn llwyddiannus, ac yn eu hannog i edrych i'r dyfodol yn hyderus. Mae staff yn rhannu gweledigaeth glir i feithrin dinasyddion egwyddorol a mentrus sy'n falch o'u cymuned a'r Gymraeg. Mae athrawon yn cynllunio gweithgareddau ystyrlon sy'n meithrin medrau trawsgwricwlaidd ac yn adlewyrchu hanes, diwylliant a'r Gymraeg yn llwyddiannus. Maent yn gwneud y gorau o adnoddau yn yr ardal leol i gyfoethogi addysg disgyblion, megis gwahodd arbenigwyr i'r ysgol ac ymweld â safleoedd addysgol perthnasol. Drwy hyn, mae disgyblion yn datblygu dealltwriaeth drylwyr o'u hardal leol fel ffordd o gael dylanwad ehangach ar eu bywydau.				
Ysgol Y Gelli	Caernarfon	230	13/05/2025	16/07/2025
Mae arweinwyr yn adnabod anghenion y disgyblion, yr ysgol a'i chymuned yn eithriadol o dda. Yn ddiweddar, mae arweinwyr wedi datblygu perthynas agos ag ysgol arbennig leol a chartref pobl hŷn. Mae hyn wedi datblygu ymwybyddiaeth disgyblion fel dinasyddion gwybodus am eu cymuned ac i barchu anghenion a hawliau eraill.				
Ysgol Gynradd Bontnewydd	Bontnewydd, Caernarfon	207	13/05/2025	16/07/2025
Mae staff yn rhoi pwyslais cryf ar hyrwyddo ymddygiad cadarnhaol ac yn meithrin parch disgyblion at ei gilydd yn effeithiol. *Mae staff yn cefnogi disgyblion i ddatblygu eu hymwybyddiaeth ysbrydol, foesol a diwylliannol yn llwyddiannus. Er enghraifft, mewn gwasanaethau ysgol, maent yn darparu cyfleoedd addas i ddisgyblion fyfyrio ar faterion moesegol allweddol. Mae llawer o ddisgyblion yn ystyried barn a gwerthoedd eraill ac yn datblygu dealltwriaeth gadarn o unigolion sy'n wahanol iddynt.*				

CCYSAGauC
Cymdeithas Cynghorau Ymgynghorol Sefydlog ar Addysg Grefyddol Cymru
WASACRE
Wales Association of Standing Advisory Councils on Religious Education

WASACRE Spring Meeting Minutes
Thursday, 19 March 2026
9.30 – 12:30
Hosted by Cardiff SAC, virtual via Zoom
Chaired by Edward Evans
27 participants including special guest, Mark Bryant, and SAC representatives across Wales

Attendance

Ynys Môn / *Anglesey* Phil Lord (PL) **Blaenau Gwent** Kathy Riddick (KR) **Pen-y-bont ar Ogwr / *Bridgend*** Edward Evans (EE) **Caerffili/ *Caerphilly*)** Eifion ap Llwyd Dafydd (ELD) **Caerdydd / *Cardiff*** Matt O'Brian (MO) Paul Morgan (PM) **Sir Gaerfyrddin / *Carmarthenshire*** Jennifer Harding-Richards (JHR) **Ceredigion** Anne Uruska (AU) **Conwy** Phil Lord (PL) Colette Owen (CO) Cllr Angie O'Grady (AOG)	**Sir Ddinbych / *Denbighshire*** Phil Lord (PL) Jennie Downes (JD) **Sir y Fflint / *Flintshire*** Lyn Oakes (LO) Cllr David Mackie (DM) Trevor Dobson (TD) **Gwynedd /** Eleri Moss(EM) Cyng Paul Rowlinson (PR) **Merthyr Tudful / *Merthyr Tydfil*** Donna Graves (DG) **Sir Fynwy / *Monmouthshire*** Louise Brown (LB) Rachel Buckler (RB) **Castell-nedd Port Talbot /*Neath and Port Talbot*** Rachel Samuel (RS) **Casnewydd / *Newport*** **Powys** John Mitson (JM)	**Rhondda Cynon Taf** Donna Graves (DG) **Torfaen** Hayley Jones (HJ) **Bro Morgannwg / *Vale of Glamorgan*** Kathy Riddick (KR) **Wrecsam / *Wrexham*** Tania ap Siôn (TS) Libby Jones (LJ) **CSC** Donna Graves (DG) **EAS** Hayley Jones (HJ) **NAPfRVE** Phil Lord (PL) Donna Graves *(DG)* **EFTRE** Phil Lord (PL) **REC** Kathy Riddick (KR)	***Observers*** **WJEC** **ESTYN** Linsey Watkins (LW) **Church in Wales** **Catholic Education Service** **WLGA** **Qualification Wales (QW)** **Special guests:** Mark Bryant (MB) – Cardiff University **Translator:** Rhiannon Elis-Williams (REW)

Minutes of the meeting

1. **Introduction and Welcome**

The Chair, Edward Evans, opened the meeting and introduced Matthew O'Brien (Achievement Lead for Curriculum - Cardiff City Council) who welcomed attendees, outlining Cardiff's approach to Religion, Values and Ethics (RVE) emphasizing inclusion, diversity, and professional learning opportunities for teachers.

2. **Quiet Reflection**

Edward Evans offered reflections on the importance of individual action in creating positive change and sharing a Universal Statement for Peace.

3. **Apologies**

Apologies were received from Vicky Barlow, Amy Newton, Sam Clutton, Alice Parry, Councillor Merry, Mel Godfrey, Councillor Nia Jenkins, and Rhianydd James.

4. **Minutes of the Last Meeting (19 November 2025)**

Minutes were reviewed and amended. Corrections to attendance, name spellings, and affiliations were made including:

- Mike Head (Powys SACRE)
- Alison Lee (RCT SACRE)
- Yvonne Roberts Ablett (correct spelling)
- Andrew Pearce (correct spelling)

Decision: Minutes approved following amendments.

ACTION: EE to sign minutes and AP to file

5. **Matters Arising**

No separate matters arising beyond those addressed within agenda items.

6. **NAPfRVE Presentation**

Presenter: Mark Bryant (Cardiff University)

Introduction to bilingual, freely available resources from the Islam UK Centre, including:

- "Ask a Muslim" interactive tool
- Virtual Mosque Tour (South Wales Islamic Centre)
- Arabic pronunciation guide aligned to WJEC glossaries
- Primary lesson packs
- History of Islam in Wales e-book and exhibition materials

Future developments:

- Expansion to other faiths
- Increased youth voice representation
- Environmental ethics materials

Key discussion:

Strong praise for accessibility, authenticity, and bilingual provision

ACTION:
• WASACRE to circulate presentation link to all SACREs • Officers to explore hosting NAPfRVE presentations on WASACRE website

7. **Welsh Government Matters**

Update from WASACRE Officers RS and LJ on discussions at usual termly meetings with Welsh Government on 14-1-26 and 16-3-26.

Concerns regarding RVE provision in Years 10–11, particularly following removal of the short course GCSE. Welsh Government reiterated that not all curriculum areas require qualifications. Concerns raised about:

- Inconsistent guidance
- Teacher workload

Decisions included:

Co-development of additional guidance for schools on RVE in Years 10–11

WASACRE to support Welsh Government in defining:

- What should be assessed in RVE
- Purpose of assessment

Welsh Government shared the 14–16 Learner Entitlement Indicators Framework, noting that schools will be required to publish details of RVE provision in future

8. **Teacher Voice Project (WASACRE-supported Research)**

Tania ap Sion announced the WASACRE webinar (25 March 2026) presenting initial findings from the national Teacher Voice Survey. Final report scheduled for publication: May 2026.

9. **Qualifications**

Update shared via LJ (from Oliver Stacey, Qualifications Wales)

Update shared via RS from Chris Owens, WJEC)

- Religious Studies AS and A Level: Light-touch review underway

- Minor changes expected for teaching from September 2027 (proposed changes to be submitted by WJEC to QW after Easter and updated specifications published this summer (2026)
- Religious Studies GCSE: Practitioner Group to gather teacher feedback after Easter - summary of RS feedback from QW offered for the WASACRE summer meeting
- Skills Suite (Wave 3): Includes RVE units - Specifications due September 2026

Concerns raised:

- Heavy NEA workload for RS GCSE
- March submission deadline for Unit 1
- May submission deadline for Unit 4
- Heavy administration for teachers – questioned whether this is acceptable
- Lack of external reviewers for Wave 3 RVE skills units
- Suggestion to reintroduce synoptic assessment at A-level

ACTIONS:
- LJ to email Andrew Pearce and Chris Owens (WJEC) and Oliver Stacey (QW) with feedback from this meeting
- LJ to invite Oliver Stacey to the summer WASACRE meeting to update on RS teacher feedback

10. Executive Committee Nominations

EE announced that nominations for the Executive Committee should be submitted by to LJ by 27 March 2026. Reminders of processes outlined.

11. Report of Executive Committee (4 February 2026)

The meeting covered several updates and discussions. Most of the items on the agenda are on this agenda, including WG meetings, WASACRE website and usual updates. Correspondence shared in item 14.

12. Updates

- REC (Religious Education Council)

JD appointed as Welsh representative on REC Board. Ongoing work includes:

  - Revision of English RE curriculum
  - Update of resilience framework

- NAPfRVE
  Discussion on:
  - Closer alignment with WASACRE and Estyn
  - Encouraging SACREs to engage local authority staff on School improvement frameworks
  - Role of RVE

- WJEC / CBAC (Covered under Qualifications)

- ESTYN

No representative present; WASACRE to arrange a separate meeting with Amy Newton to discuss the Estyn Annual Report's Humanities section

Action: Arrange meeting with Estyn (Amy Newton)

- EFTRE

Reflections on differing European interpretations of "religious education"

Implications for RVE terminology discussed

13. Local Matters / Enquiries

No additional items recorded.

14. Correspondence

FOI Request – Bangor University

Concerns raised over the recent FOI request sent to schools regarding RVE provision. Apparent lack of ethical approval and appropriateness of using FOI for research

Bangor response: Claimed data was "publicly available"

ACTION:
- WASACRE to formally respond emphasising need for ethical processes
- Suggesting Welsh Government consider filtering FOI requests through local education directors

15. Any Other Business

Collective Worship Review

- Welsh Government to undertake review following UK-wide developments
- WASACRE to act as a stakeholder
- Members cautioned careful interpretation of Northern Ireland case law

RCT SACRE Letter

- Concerns regarding RVE pressures in Years 10–11

ACTION: WASACRE to respond after further Welsh Government discussions

16. Date of Next Meeting

Wednesday, 24 June 2026 – Conwy

Summary of Key Actions

Actions
EE to sign minutes and AP to file
Share Islam resource presentation with all SACREs
Officers to explore hosting NAPfRE presentations on WASACRE website
Arrange meeting with Estyn (Amy Newton)
Libby to contact WJEC and QW with qualifications feedback
Invite Oliver Stacey to next meeting
Respond formally to Bangor University FOI concerns
Suggest Welsh Government consider filtering FOI requests through local education directors
WASACRE to respond RCT SAC after further Welsh Government discussions